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Pacific School of Religion Berkeley, Calif.

MOSQUE OF AHMED ALI, CONSTANTINOPLE

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EDITOR'S FOREWORD

THIS number is devoted chiefly to articles, letters, pictures and quoted material relating to Christian work among Moslem peoples. We hope it will be suggestive and useful to our many readers who will follow the study course next fall, on the Moslem World and Christendom's responsibility. A good deal of the material has to do with Turkey since there we are facing special opportunities and are finding response to, and appreciation of, the efforts in mission schools and along social lines.

The doors opening before us in the Philippines and the quality of the Mohammedan people there are set forth in Dr. Laubach's article, "Moro Mettle." His furlough is about due and we hear that he is planning to make the growing need for Moslem work in the Islands plain to us by word of mouth.

In later issues we shall give space to stories of individual contacts with Moslems in India. In this issue, however, we are including some pictures of followers of Islam there, and would remind our friends that the first convert in India was a Mohammedan, as shown in the sketched *Ventures of Faith,* the second series of which appears as our frontispiece. A good deal of news is crowded into pictures—like those from Mardin Station which has returned to us after having been in charge of the Presbyterian Board for a time. Miss Seabury's study of Northfield Foreign Missions Conference, the departments of *Bookshelf* and of *Methods and Programs* are timely.

The October issue is being planned with the Every Member Canvass in mind. It will include articles by Secretary Charles E. Burton, of the National Council of Congregational Churches, on "The Project Plan," by Dr. W. S. Beard and others who can give helpful suggestions to pastors and church committees. Another feature will be the presentation, by Secretary D. Brewer Eddy, of a sample "project," showing how a definite piece of mission work may be placed before churches, groups of churches or States for their interest and support.

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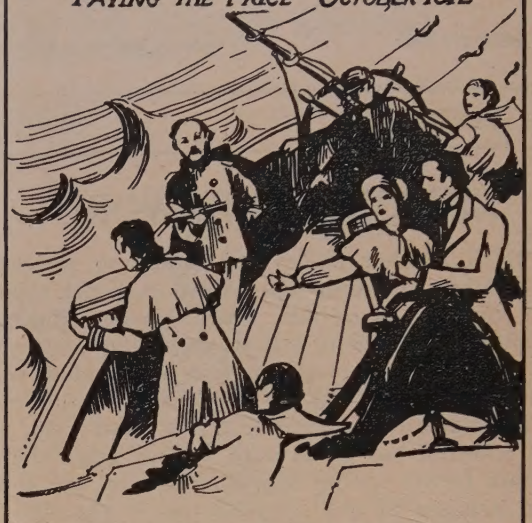
EARLY VENTURES OF FAITH

5 EJECTED FROM INDIA JUNE 1812

Our first missionaries, landing at Calcutta, found the door of India closed to the Gospel. The East India Company ordered them home But with rare faith they held to their purpose while God opened a way.

6 PAYING THE PRICE OCTOBER 1812



Driven from India, storm tossed and stricken with an incurable disease, watching her babe committed to the deep, Harriet Newell thrilled America with her invincible spirit.

7 CHRISTIAN ENGLAND AROUSED JUNE 1813

Stirred by the conscience of England, and led by Wilberforce and others, Parliament changed the Charter of the East India Company to allow for Christian Missions to India's millions.

8 FRUITS OF FAITH 1819

Then at Bombay, language study, preaching, teaching and printing progressed, schools multiplied, and the area of service broadened After several years came the first convert,— a Mohammedan.

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ISLAM AND THE GOSPEL

BY AN ARMENIAN WHO LOVES THE MOSLEM

RECENTLY a friend asked me whether it was easier for a Muslim teacher who knew his own religion well, or for an irreligious Muslim of bad character, to accept the Gospel. My friend asked this because he knew that for fifteen or sixteen years I have known the customs of the Muslims, and by God's grace have worked among them. In fact, I love them very much, and I have received this calling to work among them from God.

Although I know many incidents connected with this work, I want to mention now these two:—

1. While I and my family were still in our city, before we became exiles, an influential Muslim teacher had heard about me, sought me out, and taken me to his mosque. There he wanted to talk with me about the Gospel, but he made one condition. Many times before he had wanted to talk with Christians, but always with the understanding that he would accept the proofs which they brought from the Bible; and they, likewise, were to accept the proofs which he brought from the Koran. He wanted to know whether I would accept this condition. I said that I did not know the Koran, and could not tell whether what it said was right or wrong. Then I asked him,

"Have you read our Bible?"

"Yes," he replied.

"If so," I said, "let us talk on the basis of the Bible now, and afterwards, if I learn about your book, we can talk about that also." And to this he agreed. So he took out paper and tobacco, and began to make a cigarette to smoke.

I asked him whether this was not a sin, according to his book.

"If it hurts my body, or interferes with my support of my children, or if it makes me a slave, so that it comes to my mind before the *namaz*, and so takes the place of God, of whom I should be thinking, it is not permissible," he said.

"Does it not do this?" I asked.

"Yes," he admitted. "It does do me harm." (He had a chronic cough, caused by smoking.) "And before the *namaz*, it comes to my mind. But I cannot escape from it."

"You perform the *namaz* often," I said. "You read the Koran a great deal. You teach Islam to others. You have been on the Pilgrimage to Mecca. You offer sacrifices. Cannot all this performance of religious duty save you from a little cigarette? I used to smoke both cigarettes and the water-pipe, and to drink *rake*. I shared in revellings, and used bad language. But when I repented according to what is said in the Bible, God gave me a new heart immediately." I told him the verses: II Corinthians 5—In Christ, neither circumcision nor uncircumcision availeth anything, but a new creation; Revelation 21 : 5—Behold, I make all things new; John 3—About the new birth. And Ezekiel 36 : 26, 27—About the new heart.

The Muslim teacher said with desire,

"Oh, that I might be so." And then and there he surrendered to God. He did not make a public profession, but he spoke about me to many of his friends, and until I went into exile, we lived together as brothers. When we were obliged to go away, he and his friends all wept. They had taken many copies of the Gospel from me. The Gospel had produced upon them a greater impression, even, than this would indicate, but their new life could not come to full expression.

2. After we became exiles we had a governor, of whom I wish to speak. He was a very good man, and very merciful. He was intelligent and well-educated. He is now a high military official. Every one recognizes his ability and his good character. This governor talked with me one day, and acted afterwards in a very friendly way. One day I decided to talk with him openly about spiritual things. I had not talked of such things so openly before. He opened the matter by saying that he was tired of life and wanted to die. Smilingly, I said,

"Sir, if you should die, where would you go? Have you thought about that?"

"Don't ask me," he said. "I do not believe in religion."

"Sir, why do you not believe?" I answered. "Do you really think that there is no God? How do you know?"

"Who has gone up where He is, and come back to let us know about it? Who has ever seen God?" were his replies.

"Sir," I said, "Have you ever tried to find Him by faith? Or do you speak like the people told of in Psalm 14—'The wicked has said in his heart, "There is no God."' Are you one of the wicked?"

"Brother," the governor said, "I am fifty-two years old, and after this I cannot change my conduct. Yes, I am wicked. I cannot believe in any religion."

I told him of the blessedness and joy that religion gives and spoke of its advantages.

"Are you offended," I asked, "at my speaking so?"

"No," he said. "I am not offended. I am hearing new truths that I never have heard before. I am not religious, but I believe in the prayers of religious men like you. Keep on! Listening to such things is a pleasure."

We talked much more. He was very much pleased. And when we separated, he said that he would think about these things.

From these events I wish to draw the following conclusions:—

1. Among the Muslims, I have seen that there is not personal knowledge of the forgiveness of sins. If they see a man who knows that his sins have been forgiven, and is full of joy, they wonder and they respect him.

2. They do not know what it is to forgive their enemies. Whatever you speak of, they will say that it is in their religion also. But forgiveness of enemies cannot be found there.

3. They do not know what it is to have victory over sin. What they know is to commit sin, and then quickly to perform the required ablutions and to perform *namaz*. The first verses of the eighth chapter of Romans are one of the strongest passages to use with them. As soon as you speak of victory by the Holy Spirit and of freedom, they will listen to these things, with respect.

For a bigoted Muslim or for an irreligious Muslim, without difference, the greatest power is that of living testimony.

With sorrow, I confess that our Christian nation was placed among the Muslims to give this living testimony, but we could not. We were salt that had lost its saltness, and the Lord cast us under foot. I am not troubled at my having been exiled or at the loss of my property. I am troubled only about the time that I have lost, and that I have not been as useful as I ought to have been. Fifteen or sixteen years ago I testified to our people that God would do this to us.

Among the Muslims, there are men like Nathaniel and like Paul. The Muslims are very clever. They are able to lie very skillfully. But if they pass into the hands of Christ, their abilities will become a blessing, like the precious gold and silver that are dug out of the hidden depths of the mountains.

It is not necessary to enter on the question whether their religion is good or not. Simply to testify to what Jesus has done is enough. Living witnesses who are concerned with the practical results produced by Christ today are a Fifth Gospel. They shine like mirrors. When Muslims look at them, they see themselves and the lacks of their own religion, and so of themselves incline to give it up. Discussion with them is of no use.

I pray always for the Muslims, and for those who are working among them, and I desire your prayers for me.

A TRIBUTE TO A TURK

We have received not a few stories from reliable sources in Turkey which were solicited under the general title of "Adventures in Friendship." This is one of them.

AMONG the patients, some twenty years ago, was a young Turk, who was brought to the American Hospital for an operation on a tubercular knee. He was a pleasant and unassuming youth, very grateful for all that was done for him, but attracting no particular attention. The outstanding memory I have of him is of his desire to have his photo taken while still a bed-patient, with the American and Armenian nurses standing beside his bed!

Years passed, and the young Turk was forgotten. Then, without fuss and feathers, a new doctor appeared in our midst: a quiet, thin-faced, thoughtful man, who walked with a stiff leg. We met in the home of a relative, and there I discovered that he was our former patient, who had become interested by what he had seen in the foreign hospital, and had decided to enter the profession. In spite of his lameness, he had taken the medical course, and was now ready to serve his native city. The young doctor was conscientious in his work, and soon won for himself a place in the confidence of the people. He often came to the hospital to see the surgical work, and was always glad to get hold of new ideas. In the constant change among the city physicians, it was pleasant to have one abiding presence.

Again the years rolled by; former things passed away, and conditions became increasingly difficult. Restrictions were added to, day by day, until one's usefulness was sadly curtailed; and then the bread cast on the waters many years before was returned many-fold. The doctor with the halting gait—no longer young—stepped into the breach, and kindly volunteered to do all in his power to make the continuation of the work possible. In his quiet, unobtrusive way he is always ready to assist in a tight place, to help in an emergency, or even to remonstrate with the local powers-that-be. It truly seems as though no request for advice or help is ever refused, and so kindly is this rendered that one is given to feel that the debt is always on his side; to be able to do any service for him in return is always a joy.

CIRCUMSTANCES BEING AS THEY ARE: WHAT THEN?

By Rev. HARRISON A. MAYNARD, Smyrna, Turkey

IN view of the fact that political conditions are as they are, and that the laws of the land prohibit the teaching of religion to pupils, and if these conditions obtain during the remainder of my life, can I continue in this work to the end and feel that my life is being well spent? To satisfy my own mind, I have been asking this question for some time, and this is my answer.

1. I consider that the school teachers in America and in other lands have a great opportunity and a great responsibility, and I believe that they perform a great service in teaching boys and girls in the usual secular school. Therefore the profession of teaching is honorable and worthy of my devotion.

2. The boys and the girls in this land need the knowledge and the training that school can give to fit them to live happily, comfortably, and as ideally as possible; they need to know the latest and best things that have been discovered for the advancement of the human race, and incidentally for their own help as individuals; they are hungry and aspiring. Therefore, if I honestly love my fellows, I, who already sense their needs and have some insight into their minds, must feel that, if any one, it is I who must give myself to this work.

3. Our Master did not serve believers alone, rather the reverse. (There were nine lepers who never even thanked Him for their healing. God makes the rain to fall upon the just and upon the unjust alike.) So I may fulfill the law in visiting, as a teacher, these boys and girls, who are not to be classed even with those "in prison," in visiting whom, we visit Him. To make my mind perfectly clear, I believe that I am following Christ's example in serving those who show no indication of ever becoming His disciples.

4. I know of nothing more likely to lead to the abolishing of war and the establishing of human brotherhood than this teaching of the best boys and girls of the land by a foreigner who at least wishes to see war abolished and brotherhood established. What astounds me is that their parents are willing to take the chances involved in having a strange foreigner mislead their children; at least so they might think. I consider this trust our greatest asset.

5. Though we may not teach Christianity formally, there is no prohibition on our living a Christ-like life. If one had to choose between living such a life and teaching it by word of mouth, there could be no hesitation for a Christian in making the choice of what he would do, and there need be no anxiety in his mind as to which course would produce the best and most lasting results. Words have a precarious career. Lives preach all the time, even after death.

6. Of course I cannot support myself in this work—at least, I cannot if I think of myself as multiplied by all my associates in the land. But I find that there are people in America who have shown that they can give their money for other causes than for definite preaching of the Gospel, as for instance:—

to feed the victims of famine in foreign lands,
to support orphans in a non-religious environment, as in Russia,
to advance the cause of science and learning by sending expeditions to the deep seas, the poles, the stars (as it were), to excavate all over Turkey,
to establish international congresses for peace, for protection against vice, for the study of disease, and so on.

Millions are given to prosper humanity throughout the world. Therefore I feel justified in expecting charitably inclined people at home to support me in doing my part to prepare one more nation for entry into the "family of nations," a fellowship in which it is wonderfully eager to partake.

7. If, in the course of time, these people realize a need for something still better than what they are now seeking, then I, or my successors, will be on the ground to help them to satisfy that greater need. If I, speaking for all of us, am not here, then they will go unsatisfied.

See Rom. 10 : 13–15.

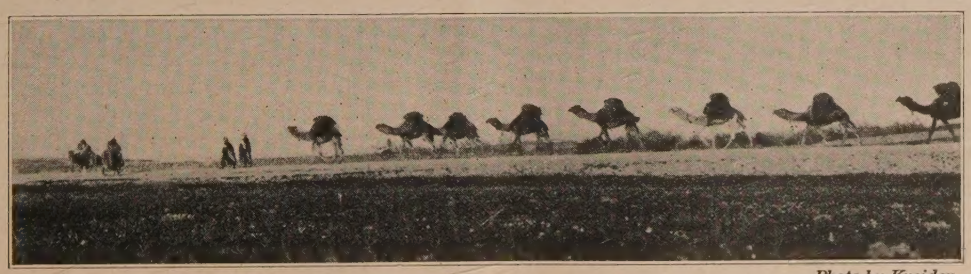

Photo by Kreider

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MUSTAPHA KEMAL (CENTER) AND HIS CABINET

If it is "like hat like head," then Turkey has occidental leadership

THE CONVERSION OF BISHOP BRENT

Late in July the country, if not the world, was surprised to read the following letter from Bishop Brent in reply to the Secretary of War. The significance of this conversion lies in the fact that Dr. Brent has left the general body of Episcopal bishops on the Turkey Treaty matter and that he has been, hitherto, a member of the executive committee of the "American Committee Opposed to the Ratification of the Lausanne Treaty."

SINCE the receipt of your letter of April 10 I have tried to secure all the facts on both sides in relation to the Treaty of Lausanne. From the time of the signing of the Treaty up to the present moment I had opposed ratification, very largely on account of the past history of the Turks, but also because of its failure to take any cognizance of the Armenian situation, which it seems to me is what it is, in part at any rate, because of the negligence of the United States when she had an opportunity to take action. I have consulted those who are living in Turkey and are able to speak from personal experience. I am assured by them that there is no evidence to support the statements that there are one hundred thousand Armenian women in Turkish harems, or that Mustapha Kemal justifies the extreme charges made against him. It is argued, and I think with some considerable force, that we must not view the government of Angora as though it were identical with the imperial government which preceded it. Passive resistance on our part would be futile, and the choice remains to enter into what amounts to commercial relations with Turkey or else send an army

over there. The latter alternative is obviously an impossibility. In view of the fact that a petition has been presented, representing every phase of American activity in Turkey, including colleges, schools, and missionary and philanthropic enterprises, advocating the ratification of the treaty, it seems to me to be my duty to withdraw further opposition, and to advocate that when the Treaty comes before the Senate in December it should be ratified.

ANENT THE BOARD'S POLICY ON TURKEY

By ELIOT GRINNELL MEARS, M. B. A., F. R. E. S.
(*The author of "Modern Turkey"*)

I HAVE been greatly interested in your statement in the June number of the *Missionary Herald*, in the quarterly *News Bulletin* of the American Board for May 20, etc., and believe that there is now no other alternative to the program you and the other missionaries and most great American leaders suggest. Personally I have read with great disappointment Horton's book, "The Blight of Asia."

None of us, I believe, are oblivious to the trials and difficulties encountered by all foreign institutions, including American, in Kemalist Turkey. Yet I have been agreeably surprised in finding the situation no worse than it is at the present time. I hear occasionally from my friends in Turkey, not as often as I should like, partly my own fault, yet through reading of the *Near East*, the *Manchester Guardian, Current History*, etc., the testimony largely corroborates itself. America has always had a reputation in Turkey for good will, fair dealing, and leadership among national institutions, to sacrifice which now would seem to me to constitute an irreparable loss. Naturally there are "diehards" in our country as well as abroad, a natural result of more or less one-sided propaganda; yet the world is facing new conditions in the Near East as well as elsewhere, and this is no time to take a cowardly course, least of all, Western Christendom.

Unless we are willing to fight Turkey, it does not appear to the writer how we can obtain a better treaty; and, unless we come to some kind of a diplomatic understanding with the Kemalists in a few months, there is serious danger that the mission stations, the great American universities and colleges on the Bosphorus and at Smyrna, and our industries, depots, and shops may be definitely closed. Then would disappear the American tradition in Turkey, which has been acknowledged as the greatest influence for good in the land.

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Turkish Boy Scouts in Old Stamboul
A nucleus of a modern nation

THE NEW WOMAN OF TURKEY

By LOUISE C. CLARK

A Professional Woman of the smart type, wearing headdress still in use.

A Constantinople teacher with bobbed hair under the new hat.

IN describing the women of Turkey, we have the different types and extremes, just as we have when we try to find a typical American woman. We say which American woman do you mean—the business woman, club woman, Broadway star, or one of the many thousands who just plods along in her little quiet life day after day? There is one thing certain about the women of Turkey in general, and that is the sudden freedom which has recently been opened to them.

Only a few years ago the Sultan's wives sat waiting for him outside the mosque in their carriage, from which the horses were detached, because many years ago a wife of one of the Sultans escaped in a carriage while he was at prayers; and the wives, although having much more freedom than their sisters of former years, were still restrained by many of the old customs and superstitions. Changes have been taking place very slowly until about two years ago, when, all through Turkey, marked evidence of a new life under a new government began to show itself.

In 1920 we saw very few Moslem women who bothered to veil their faces on the streets in Constantinople; the majority of these same women going into the interior of the country put on veils, and complied with the dress, more or less, of the town or village in which they were going to live. The real lady of Turkey does not like to be dressed conspicuously and avoids as much as possible the notice of others on the streets. It is through these women and the growing girls, however, that Turkey today looks forward to a hopeful future. Gradually the women of the smaller cities and towns in the interior have dropped the veils, entered shops as saleswomen, become telephone operators, gone into schools, offices, and other employment. They are permitted to own property; they are learning medicine, law and other professions which even our American women have not long had the privilege of doing.

The first row of seats in the gallery of the government chamber in Angora is reserved for ladies, and you will find these women, with bobbed hair and stylishly dressed, earnestly interested in the affairs of their nation, in which they will undoubtedly play an important part in the near future.

The new spirit abroad in the land is very clearly reflected today in the new term used for wife. Formerly she was referred to as a man's "family" or "family belongings" or his "harem"; now she is his "companion." In talking the Turkish of today, it is a real "break" to use any other word than *refica*, meaning "companion." That is typical of the new spirit in ideals and theory even if not yet fully carried into the life of more than a *very* few of the younger, better educated families.

The men now prominent in the government are not only permitting, but encouraging woman's progress, trying constantly to get the best from Europe and America, such as music and art, for their girls and officially barring the less important and less helpful subjects, such as the "Charleston." Women are now permitted to go into the mosques, are taken to the theaters, movies, and restaurants by their husbands, fathers, or brothers; meet socially at teas, dances, and dinners, with as much ease and freedom as our American women do.

A very attractive young woman you would say if you were to see Fatima Hanum. She is in European dress of the modern sort, including shortness of skirt, color of hose, and discomfort of French-heeled shoes. She wears a pretty tan coat and a scarf over her head when on the street; as a concession to the prejudices of the interior town where she is teaching, she wears the *charshaf* when going to the business part of the city. She is a graduate of one of the best government normal schools and is an excellent teacher. A visit from the inspector of schools is not an infrequent occurrence. Fatima meets him unveiled, with ease and dignity of manner, and has no hesitation in discussing with him questions which are raised, and she expresses her views in a convincing way. Her facility in a gracious and discriminating use of her own language carries weight both in conversation and in writing. She is engaged to a man who pays the family a large sum of money in con-

sideration of the gift of a beautiful girl to be his bride. Her future? Only the future will show.

For many years the moderately so-called "well-off" man has had only one wife. It was an extra expense to provide for more than one; there was also the possible danger of friction in the home, so that the law prohibiting more than one wife has affected very few of the Turkish homes. The ignorant villager will probably feel this change the most. It has been profitable for him to have several wives to do the farming for him. They could cook all the meals, raise the children, care for the cattle, and till the ground while he and his sons bossed the work, went to the mosques to learn to read, or basked in the sun and smoked in the cafés or public squares.

These men are often termed the "typical, lazy, cruel Turk," yet their brutal acts have been forced upon them by their leaders, who have promised that Allah would put a star in the crown of every man for every *gour* (infidel) that he killed. Such beliefs, and other religious superstitions, have kept the villager a simple, ignorant, rough man. I venture to say that there are some wives in America who are pinned down at home, day after day, by thoughtless, selfish husbands, whose lives are less happy than their ignorant Turkish sisters! Our Turkish village sister can at least meet the other women at the well or spring and gossip there while pails and kettles are filling with water.

In some of these villages there are women who have given up their Armenian families to become Turks under pressure and threats. Many have been released and sent out to Syria, where they have found their families again. Some have been taken into "rescue homes" provided for them by the Near East Relief or League of Nations; some left to wander on the streets to beg or starve; while often there have been cases where the girl or woman could leave the Turkish home and go to Aleppo, but has refused, being perfectly happy and content to stay with her Turkish husband or family. This is not entirely foolishness on the girl's part. The men are often kind and good to their women, while if the girl left, she would be taken to a strange country, live in an institution which would be new and difficult for her, or perhaps invited to work for her own living in a big city where bread is expensive and wages low.

Between these two classes of women, the highly educated class and the lowest peasant, we have the general range of good, patient mothers, or quarrelsome, selfish, tricky, and jealous ones. It is among this latter class particularly that we find the painted faces, blackened eyelids, extreme ridiculous dress, and general vulgarity and filth. They know no better, and are accordingly weak. They have been taught no personal, home or civic pride, and have only within the past few months begun to realize the opportunities for betterment open to them.

The great question which is lurking in the minds of the most thoughtful Turks of today is—*who* are going to become the immediate teachers for the growing girls? There are a few teachers among the Turkish women, and very good ones, but not nearly enough who have the strong character Turkey is anxious to have planted in the future womanhood of the nation. Turkey does not ask for our Christian religion, but she does ask for our ideals, methods, friendship, and love. After all, cannot our Christian living best be taught to others through a system involving our highest ideals, best methods, Christlike friendship, and good will, while we ourselves trust and pray for guidance in the unfolding future?

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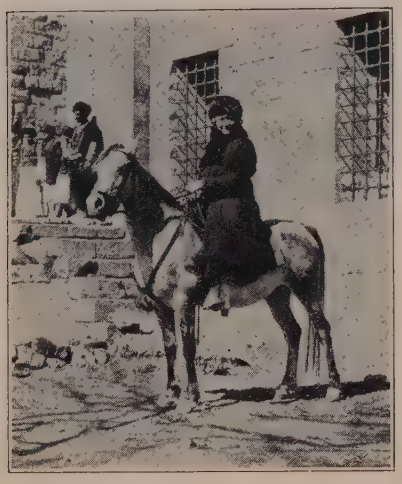
TURKISH TELEPHONE GIRLS, CONSTANTINOPLE

Who dares say that Turkey is not on speaking terms with the West?

MARDIN AGAIN A BOARD STATION

At the close of the war, Mardin, our only Arabic-speaking station, was within the French lines, so we transferred it to the Presbyterian Board which has Arabic work. Boundary decisions have restored Mardin to Turkey, which requires the Turkish language and teachers in mission schools. After five years under the Presbyterians, Mardin, last spring, became again a part of our Turkey Mission. Miss Agnes Fenenga, principal of the Girls' High School, is the only American there at present.



Miss Agnes Fenenga, Mardin. Riding is a special pleasure and a health preserver. She is hungry for letters and words from home. Mardin is now only four days' distance from Stamboul; and we believe that postal communication is becoming more and more regular under Turkey's new post office system.

An old lady visitor at the Mardin school. She wears fur-lined coat, headdress of gold, and ear flaps covered with pearls.

THE JACOBITE PATRIARCH, ILYAS

Sitting on the porch of the Girls' High School. The Bishop of Mardin on his right, and others in attendance on him.

Girl in Miss Fenenga's school who supports herself by needlework. She was rescued from a bad life among Turkish soldiers. This girl and another were wounded when Kurds attacked the Turkish camp. They were brought to the mission for care and treatment. When they were well the other girl went back to the old life. This one chose to stay at the school.

A MOSLEM SCHOOL IN BAGHDAD

By IDA DONGES STAUDT

Mrs. Staudt, with her husband, Dr. Calvin K. Staudt, is a member of the staff of the United Mission in Mesopotamia, organized in 1924, the Presbyterian Board and the two foreign mission boards of the Reformed Church being the coöperating parties. Dr. and Mrs. Staudt have established a high school for boys in Baghdad, and nine boys were graduated from it on June 28, with all the ceremonies found in an American high school graduation, including singing of the school's song, "God Make Us Men." At least two teachers in this high school—"unusually fine teachers"—Mrs. Staudt says, are from Mardin, while three of the Baghdad Government Girls' Schools are headed by Mardin Mission School trained teachers, as well as two schools in Basrah.

"WE will start at nine o'clock tomorrow morning and visit the best of the government schools for girls in Baghdad." So said the *mu'allimah*, teacher in the little Protestant school. At the appointed hour, I stepped under the low portal which leads into the court of the very poor building which houses the school for children of Protestant parents in the ancient city of the Caliphs. The English Church Missionary Society had sponsored this school for years and made it famous in its day, but the Society withdrew its support entirely in 1920, because of the lack of funds; and since then it has existed only because of the sacrificial spirit of its two devoted teachers, who have steadily turned a deaf ear to the seductive enticements of government salaries, preferring leanness of pay, freedom and opportunity for high service to fatness of recompense with Moslem dictation.

The teacher who had agreed to accompany me put on her *izar*—an outward covering worn by Christian and Jewish women on the street—and then we two threaded our way through a narrow passage-way flanked solidly on either side by two-storied houses, every one of which has a projecting square bow window. From this deep canyon we emerged on to New Street, the only real street in Baghdad and the main artery of traffic. This street was cut, during the Great War, straight through the city from the North to the South Gate. Stepping into a carriage, we drove to the best of the four government schools for girls now open in this city.

A Mardin Minaret

The master builder was an Armenian who made his plans from a picture. His life and the lives of others were spared during the deportations because he could do this work.

The school is housed in a building which had been put up by Turks and Germans for a hospital during the War, and which lends itself admirably for school purposes. The girls attending the school are all from Moslem families, with the exception of some Jewish girls, so that it can rightly be called a Moslem school rather than a school for Moslems. The population of Iraq is preponderately Moslem. Islam is the state religion, and the Holy Book which is taught is the Koran.

When the government decided to open schools for girls in Baghdad it found that there were no Moslem women in the city who could teach, much less any to superintend a school. Then one of those astounding providences which annul all human schemings took place—refugee Christian Armenian women, educated in American mission schools, were called in to perform the work. The able head of this government school and the three teachers on whom she leans, as well as the two teachers of the Prot-

estant school, are Armenians from Mardin. One was educated in the Presbyterian School for Girls in Beirut; while all the others had received their training in schools under the American Board in Mardin.

During the 1895 massacre the teacher who acted as my guide and the kindergarten teacher of the Girls' School lost their parents and relatives, but themselves were saved through the kindly efforts of the missionaries of the American Board, who gathered the waifs into orphanages and educated them in Mardin. Four of the Baghdad group fled from Mardin during the more recent massacres. These refugees are now among the educational leaders of Iraq, and more Mardin teachers are coming. Such a trumpet-loud testimony to Christian missions and the abiding influence of missionary work I never heard.

The principal of the Girls' School was standing at the head of the stairs when we arrived, talking energetically to a Jewish woman who held by the hand a dirty child. As the woman led the child downstairs, I turned to the principal and asked her what she had been saying. "This mother," she said, "brought her child to the school to have her admitted, and I plainly told her that if she desires her daughter to enter the school she must bring her back *clean*." Thus in this way is cleanliness secured and maintained, for every child is sent home at once who appears at the morning session unkempt.

In addition to cleanliness, this Christian principal, educated in a mission school, has also secured perfect order in her school. In every room I found the teacher in control, even though the seven Moslem teachers who have been almost conscripted into service have so little knowledge that some have to be tutored even to teach reading. The Koran, as I said, must be taught in the school. When we entered the room where the children were being taught to intone their Holy Book, I found each small head had a white cloth over it, and the quiet in the room was that of a mosque. The principal said that this was a most disorderly class when she arrived, but that she worked upon it until she made the children understand that they should be reverent and orderly when the Koran, their Word of God, is taught to them.

The school has been running for four years, and the class to graduate this spring will furnish teachers to take the place of the altogether inefficients. These girls could not read when they came to the school. They have tried to do six years' work in four and will be the coming teachers in Iraq. Think of it! Still it is better than nothing.

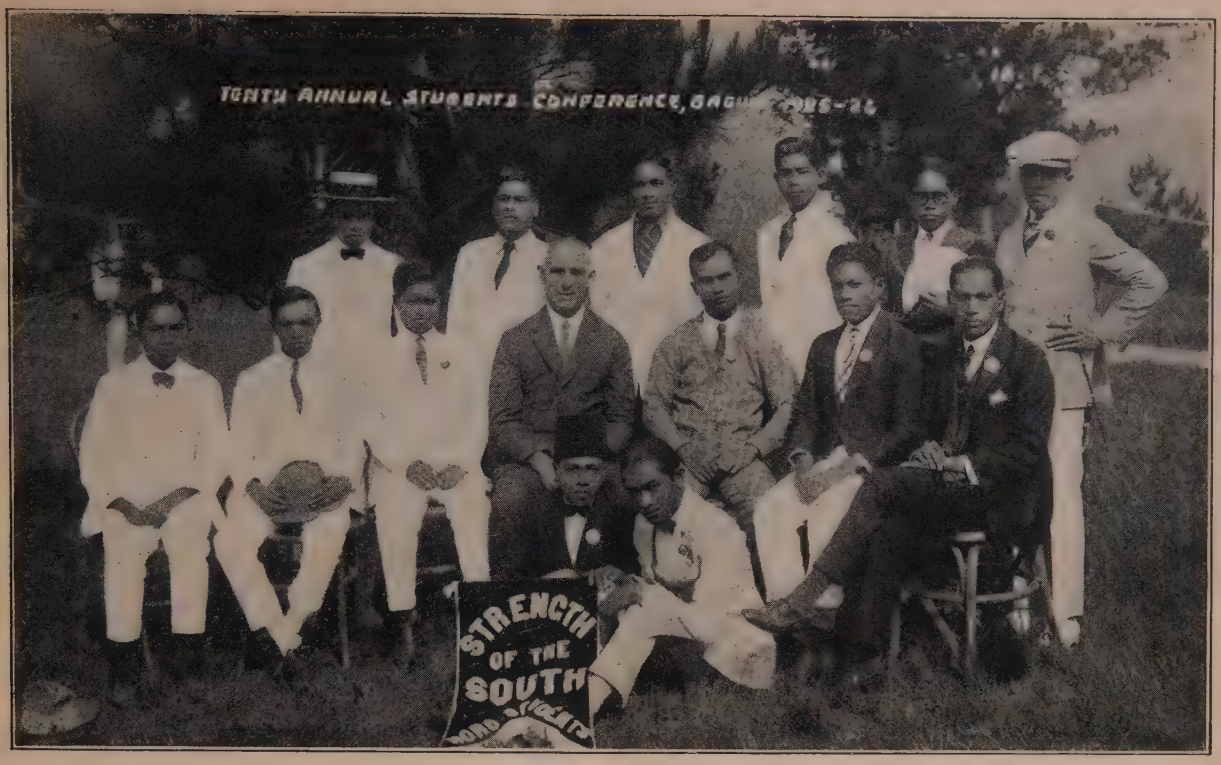
At recess time the two higher classes played basket ball, and again I marvelled. There was no quarrelling; all were good sports and showed an animation altogether foreign to the girls of the East. The leader of athletics was an Armenian Christian. The principal said that the Moslem men say, "Our girls are beginning to walk with energy, like the Christians." Isn't it wonderful!

The bell is heard for the reassembling of the school. The classes form before the steps in double files and the school song is sung with spirit. I asked, "Do you like your school?" and there came an immediate, simultaneous response, "Nam" (meaning yes).

Then I understood that which I had failed fully to realize before. I saw clearly in a flash, as it were, the opportunity, the pressing need, and the far-reaching influence of the education of women in this old land. The men want it, for they are beginning to see what a blessing education is to a wife, a daughter, or a sister. The women want it and are pressing in every way to get it. Moslem women have even gone so far as to form a society for the purpose of raising money and educating poor girls. The girls grope for it and are knocking at the doors where girls are educated.

BOYS AND TEACHERS IN BOYS' HIGH SCHOOL, MARDIN

At right, two government-appointed Moslem teachers and the Christian head teacher (wearing glasses).



"The Strength of the Hills is His Also"
Moro students with Dr. Laubach at Baguio, Philippine Islands

MORO METTLE

Not long ago, at a student conference in the Philippines, some young Moro students "faced freely and frankly the questions which Mohammedans ask when considering the call of Christ." The testimonials of seven of these are given here. They were forwarded by Dr. Laubach, who adds: "The great objective which we have had in mind—to open the Moro work in Mindanao—is no further on, after five years, than it was when I was home last. It must now go on, and if God gives me health and strength, that Moro work shall not only be developed, but pushed with the utmost vigor during the next six years."

I

AFTER having been inspired by the work of nature in its perfection on this Mountain Top, and after having heard the appealing speeches on the necessity of reforms of the morals of youth in these blessed "Isles of Cheer," I have resolved to dedicate my life in the spirit of service to my country, to my fellow men, and to all mankind. With this resolution, which becomes a conviction and a principle to me now and forever, I have resolved further to live a clean life, devoid of corruption and selfishness, to harbor in my heart the sense of humility, and above all, to love all men, and to protect womanhood even at the cost of sacrifice. Henceforth and forevermore, as I had always done in most occasions, I shall unflinchingly denounce evil practices, no matter who their advocates are, and should necessity demand my sacrifice, I will never hesitate to sacrifice my humble being for the sake of righteousness, no matter what price I may have to pay for that sacrifice. I resolve all these in the name of my Lord and Creator. So may His power guide me through the struggle of life. Amen.

II

This conference is tremendously important to me, because I learned something which is of future guidance in building up my character. Such lessons that I gained are as follows:—

1. Purity. 2. Honesty. 3. Unselfishness. 4. Love.

The strength of the nation does not depend on the Army and Navy, but on the moral fiber of the people. In that analysis love is the motive that satisfies. That the man should find a motive for service, this is the very foundation of morality.

One of the ideals of Christ is that of service. A prominent speaker said, "Whatsoever thy hands findeth to do, do it with thy might."

I, therefore, am resolved that the above statement shall, if it be within my power, be followed. That statement will not only help me in strengthening my people, but also the nation as a whole.

Righteousness and Patriotism. A small nation whose history is determined by the obedience and disobedience of the people. Let us love Righteousness, for this is the way by which we become pure.

I believe in mercy and practice justice. Free from politics, but work for humanity, country, and for liberty. We must have the ideals of consecration of mind.

Hence such assumptions will be practiced by me if it would be within my power. Especially Christ's ideals of service.

III

I firmly believe that all things discussed in the conference by great men and leaders regarding the ideal of service are of great value to mankind. I find much to experience in this conference, and I am proud to say, in the name of God, that I hope I can at least apply what I have learned from it to my people when I go back to Mindanao.

IV

Among the very many advices I received from the leaders of this conference the following things listed below are the most important. I am therefore resolved, with all my heart and soul, that I will apply them, by the aid of heavenly Father:—

1. To serve humanity.
2. To preserve my physical force by getting rid of evil women.
3. To do my part as a Filipino citizen.
4. And above all, to believe in God. Think of Him, whether I am happy or sorry.

V

After hearing all the heart melting speeches of the foremost leaders of the Baguio Conference, I highly resolve that service to my fellow man and to the public in general are the real fundamentals in life which I determine to do so long as I have the power to do it.

I understand that men are my brothers, and women are my sisters, so that I should not abuse their rights. I, too, understand that the knowledge which I am accumulating now should not be used as power to extract the very blood of the poor people, but a power to be used in helping them to open their eyes and guide them to the right path in life.

I need not prolong the discussion of the benefit I got from this Baguio Conference. I believe in the principle which states that "Let the results take care of themselves."

I do hereby promise that service in general will be the guiding factor in the every walks of my life.

VI

I have learned and am determined to apply and put into practice the following, if it is within my power so to do:—

1. The ideals of service.
2. To concentrate, consecrate, conserve, and control the powers within me and use them in the right way.
3. Every life has God Economy and this is service; the father's love is God's love.
4. Abiding, obeying, asking, receiving, responding in God, and outgoings of what we have to others—especially to the needy.
5. To build up the city without the need of God is building in vain. Religion is needed in the building up of personal character or national foundations.
6. We must work only for God, for our fellow men, and for the country.
7. To take care of our thought—sublimation.

Our nation is weak, small, and dependent, and she is fighting for individuality and expression to find her place on the face of the earth. One process and one method by which one can be proud of his country is by loving righteousness. This is the formula for patriotism. High-minded men who know their duties, rights, and responsibilities constitute a nation.

We must be pure, clean in our ambition and in our plan in life ideals.

I further determine, to the best of my ability, if it is within my power and if I can have the chance some day, to check the following through reforms and appeals to the people:—

1. Vices.
2. Gambling.
3. Cockfighting.
4. All immoral institutions.
5. The poor standard of the masses, so that the Philippines can rise economically, politically, and morally; for a country can never go above the conditions of the poor people.

I have decided with heart and soul to observe the above-mentioned purposes and to apply and put them into practice from time to time.

VII

The following are the benefits I learned:—

1. Ideal service to humanity. That is both to the poor and rich. Equality, peace, and justice.
2. To take care of the thought that comes to our minds. This is called sublimation.
3. Purity, honesty, unselfishness, and love.
4. Governor-General Wood spoke of mercy, practice justice free from politics, and that we must work for the interest and welfare of our country.
5. Righteousness and Patriotism. The wrongdoings of our Filipino leaders. Bribery during elections to higher offices, such as Senator, representative.
6. The so-called import of dancing, which is from America.

7. The relation between the young ladies and gentlemen in the present era.
8. Self-abuse to women, which as a result is the beginning of all sorts of disease. Such as syphilis, leprosy, gonorrhea, etc.
9. Loyalty to God and country.

I therefore resolve to use these lessons I learned, as a guidance and an inspiration to my daily life as long as I am capable of doing them.

REVOLUTIONARY MEXICO

By REV. CEDRIC E. CRAWFORD

IN the future, if we connect the word "revolution" with the name of Mexico, let it be in connection with a revolution in our thinking about that greatly misunderstood country.

The revolutionary "hoodoo" is broken. The last uprising did not succeed, and it was the first up to that time that ever did fail. Since then there have been moments of tension, when the public held its breath, expecting a general conflagration, but nothing has happened. By all the signs Mexico is through with revolutions.

We have thought of Mexico as asleep, unmindful of or indifferent to the immense possibilities of her natural resources, lacking the initiative to undertake their development. Let us revolutionize our thinking on this point. Mexico is wide-awake. Great reforms—economic, social, political, educational—are being initiated and put into successful operation. Efficiency and honesty in government, an adequate system of rural schools, irrigation projects, highway construction, a growing temperance movement are only a few signs of the changing Mexico. A commission of experts has been appointed by the government to make a scientific survey of the natural resources of the whole country, reporting at the end of 1926, with recommendations as to the best means of developing those resources.

We shall have to revolutionize our thinking about Mexico religiously. We have thought of her always as a blindly loyal Roman Catholic country, and some have even condemned our missionaries as proselyters. Let us realize that Mexico is ceasing to be a Catholic country, so rapidly that the Pope recently appointed a special day of prayer for her!

Whether we sympathize with the movement or the tactics employed, let us face this as a fact. I shall quote from a very interesting document which recently came to my hands. It is a manifesto gotten out by what is called "The League of Revolutionary Writers." They issue it, as they say, "in support of the action which the government of General Calles is carrying out against those who are exploiting the people under the mask of religion"; in other words, the famous laws deporting foreign ministers of religion. It is a scathing indictment of the Roman Catholic clergy, too long to quote entire. It is quite impossible to get the full force of the argument from an extract, but an idea at least may be obtained of the tone and general attitude.

"Believe in God, oh Disinherited People, believe in Jesus Christ, commend yourself to them when you feel afflicted, but never do it by the intercession of the priests, for they are bad, and their voice does not reach heaven; ask directly, and God will listen to your plea, because you are poor, as Jesus Christ was, and you are good, as his Law commands. Say your prayers under a tree, or on the top of some hill, or in the holy temple of your home, keep your belief if you feel it in your heart, but never think of drawing near to Jesus Christ by means of his enemies, by means of his calumniators, by means of those Pharisees who live by your sweat, who defend the rich and put on a sheep's skin to hide their wolves' bodies; hate them, abominate them, combat them, and thus you will fulfill the law of Jesus Christ."

Violent? Radical? Incendiary? Yes, *but face the fact.* The Government, through the military authorities, is sowing this document broadcast over the whole Republic. Will not these sledge-hammer arguments have a tremendous effect in still further alienating the masses of the population from the Church of Rome? Remember that it is the people's government, put into power by the 1,500,000 votes of organized labor, which does this. They are already convinced on this point. Think of the new converts they will get by their campaign, and tell me if I exaggerate when I say that Mexico is ceasing to be a Roman Catholic country.

Now notice this tremendously significant fact about the whole movement. It is as far removed from an atheistic or anti-religious propaganda as could be. "Believe in God . . . believe in Jesus Christ, commend yourself to them. . . ." To me it is an unspoken prayer, "Oh, Protestants of America, do not cast off your spiritual kin! We have done with sham, come and give us a religion that truly represents Jesus of Nazareth!"

There are great obstacles in the way of answering that prayer because of the very nature of the case, but the God who often pays more attention to unspoken petitions than to those that are put into many words, will lead us to a solution if we but get the vision of this undreamed-of opportunity and trust Him as we should.

STRENGTH AND WEAKNESS IN ISLAM AND CHRISTIANITY

BY ROBERT ERNEST HUME

From Professor Hume's fine book, "The World's Living Religions"

Elements of Strength in Islam:

Its theory of one supreme deity, versus idolatry.
Its confidence in a really sovereign world ruler.
Its teaching that God is also merciful and compassionate.
Its principle of utter devotion to the will of God.
Its theory of an unescapable, just judgment-day.
Its insistence upon a continuous life of prayer.
A certain powerful example in its enthusiastic founder.
Its world-wide outlook.
A certain strong, historic, missionary aggressiveness.
A certain strong unity among believers, despite sects.

Elements of Weakness in Islam:

The arbitrariness of its deity.
Its reliance upon the method of force.
Its excessive appeals to motives of fear and reward.
Its belief in fatalism (kismet).
Its excessively sensuous future—Paradise and Hell.
Its low estimate of woman.
Its lack of a great social program for the salvation of the world.
Its inconsistent animism: jinn, devils, Kaaba stone, repetitious prayers.

Elements of Strength in Christianity:

Its conception of God as a loving, holy Father.
The character and the teachings of its founder, Jesus Christ.
Its conception of a divine Holy Spirit, providing for progress.
Its teaching concerning the Kingdom of God.
Its confidence that even death does not check the constant development of human life.
Its distinctive Scripture.
Its practical responsiveness to relieve suffering.
Its civilizing influence.
Its missionary activity.

Elements of Weakness in Christianity:

The tendency in certain sections of Christendom to relapse from the founder's lofty ideal of personal fellowship with God.
The tendency in certain sections of Christendom to shirk the responsibilities which accompany the privileges belonging to children of God.
The tendency in certain sections of Christendom to overemphasize theology instead of maintaining the founder's emphasis on moral conduct.
The tendency in certain sections of Christendom to be domineering, instead of following the founder's teaching and example of humble service.
The tendency in certain quarters of Christendom to divide, because of questions of belief, worship, and organization, instead of fulfilling the founder's ideal of brotherly love and unity.

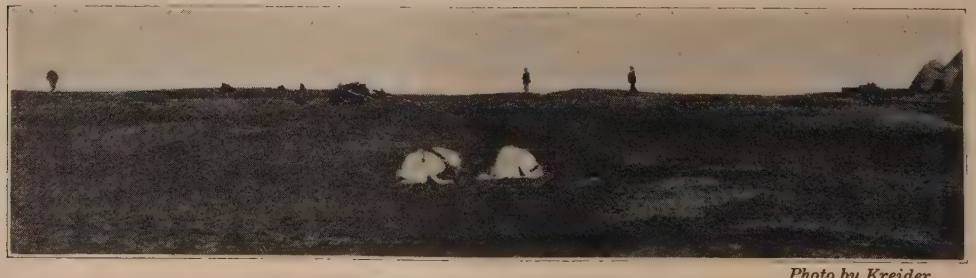


Photo by Kreider

THE HOUR FOR PRAYER IN THE DESERT

Moslems in their white robes facing toward Mecca as they pray

THE RESURRECTION OF RELIGION IN TURKEY

By A TURK

This is a translation of an editorial from the "Hakimiet-i-Millie," as reproduced in "Buyuk Yol," May 26. The author, we understand, is Agha Oghlou Ahmed, Deputy of Kars.

WE are "occidentalists"; that is to say, we desire to introduce among us all the apparatus of Western civilization, from the machinery of government to the organization of our family life. And we do not see any other means of salvation.

Is Westernism atheistic? In order to get a satisfactory response to this question, we should endeavor first of all to visit Germany, France, England in the West, and Arabia, Persia, India in the East; then compare the religious manifestations which are found in these two parts of the world.

It will be seen that in the first case these manifestations are not only stronger, more vital, but also more "intelligent," and consequently more fruitful. Here men do not kill each other for a cow in the name of religion. They do not disfigure themselves by drawing daggers across their foreheads. They do not whirl and jump until they fall to the earth foaming at the mouth. Finally, they do not go to their temples to hear uncouth, idiotic superstitions. No, here religion is not the plaything of such barbarism. It has become a spring where the heart and the spirit are purified. The houses of God are a refuge from which those who frequent them carry away no hatred and animosity against their brothers, but love and feelings of brotherhood and sociability. Thus, occidentalism does not in principle mean irreligion.

People ask us: "Does not the true religion of Islam inspire the same virtues of the heart and of the soul?"

We reply: "Yes, indeed . . ., and it is precisely for this that we are occidentalists." It is because we believe that the true Islam is able to assure us these virtues and more than these, and that it can become a strong factor in the work of raising the moral life of the Turkish nation, that we wish it should enter upon this new way.

But you say to us: "You desire equally the closing of the *medressehs* (religious schools) and the suppression of the *tekkes* (monasteries). How do you reconcile this fact with your desire to see religion revived?"

Yes, indeed, we wish that this sort of institution should disappear, but this desire arises precisely

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A Rare Picture of Mecca and the Central Shrine of Islam

Note the black Kaaba that enshrines the famous black stone, the object of all pilgrimages. This city, with its holy place, was recently seized by Ibn Saud, the Wahabite Sultan, and probably the Second Mohammedan World Conference which he called has just ended its sessions. Possibly a new Caliph of all Islam will soon be announced.

from the fact that we wish to see the true religion of Islam lift itself up and develop itself.

History is here to show that in the time of the Prophet and of the four Caliphs elected after him there were neither *medressehs* nor *tekkes.* Yet Islam brought forth its fruits—and what fruits!—Because it was free from the follies which were grafted into it afterwards. It was pure; it was clear as crystal. Men searched in the Holy Book for their inspiration. They had leisure to address themselves directly to the men who were truly the sources of knowledge.

The *medressehs* and the *tekkes* were created afterwards. They arose on the day when it was impossible to get inspiration directly or indirectly for one's self, from the day when the wise men and the scientists were no longer to be found. They had for their mission to conserve Islam in its original purity, to give to all the possibility to get inspiration directly from the Koran. They accomplished their task, and it was at this epoch that Islam was the pure sun of humanity. But little by little they forgot their duties and neglected them. Ignorance, fanaticism, foolish prejudices got the upper hand. The brilliant sun of Islam was eclipsed. Religion was no longer the dispenser of all the virtues.

Now a people who are resolved to save themselves, a people who wish to revive and renew themselves, have the duty to dream also of their religion, and to save it also in its turn. Religion is the most efficient of the factors of a spiritual and social order, and the societies which have thought that they could neglect it have always found themselves in conflict with it. It is at the base of social education. . . .

And now I ask: Is it still possible to tolerate these *medressehs,* these *tekkes,* all these institutions which have done nothing but extinguish the true religion under the weight of their idiotic superstitions, and which have become the homes of ignorance and of fanaticism? *Can one conceive of a people that seeks on the one side to raise itself, to grow, to perfect itself morally and materially, and that nevertheless leaves in such state the very source from which its heart and spirit should draw its greatest inspiration?*

It is necessary, in order to save the religion, to set it free at once from these conditions. This operation has already been done. Can we consider it as sufficient? No! It was necessary to destroy the obstacle which opposed itself to the rising again of religion and to its development. Now our duty is to undertake the work itself of restoration.

It is necessary, on the other hand, to create institutions capable of restoring to religion all its splendor, to set free its ancient principles and to bring back its sublime inspiration.

Our rulers have thought of this for a long time. It is with this object in view that they have already founded two central institutions, namely, the Faculty of Theology in Constantinople and the Presidency of the Affairs of Worship at Angora.

You see, therefore, that neither occidentalism nor the renovation of religion mean "atheism." The men who have true Western ideas can never forget the grand principles of science, namely, that the more advanced any people are in the way of civilization, the more elevated is their religion.

Such are the ideas in regard to religion of those who desire the renovation and the moral elevation of our country. It remains to judge now who are those who can be considered as pious people—we, or the fanatics of the *medressehs* and the ignorant people of the *tekkes.*

MR. VROOMAN'S CLASS IN "HUMAN ENGINEERING" AT INTERNATIONAL COLLEGE, SMYRNA

All students but two are Turks

YESTER HANUM — GOOD SAMARITAN

By EDITH COLD

Miss Cold is at present in the W. B. M. I. office in Chicago. She wrote the story about the time she returned from Turkey, some months ago. We have been holding it for this number.

YESTER HANUM is the only one left of the Armenian Christian Bible-women in the Marash district. The members of the once flourishing Protestant churches to which she ministered are dead or scattered halfway around the globe; the

YESTER HANUM (AT LEFT) WITH OTHER BIBLE-WOMEN

deserted churches have been torn down that their stones might be used for factories. Yester Hanum, widowed by the massacres, remains and labors among the Turks.

One hot, trying day at the hospital in Marash, Yester Hanum came to us. She dropped wearily onto a chair, and after throwing back the black shawl which covered her head and wiping her hot face, she said that there was urgent need for us to take a new patient.

The case was not an attractive one. A Turkish woman was mortally ill with dysentery. When Yester Hanum found her she had been too weak to do much for herself for several days. Turkish neighbors were all about her and without doubt there were relatives. But like the Priest and the Levite, they all passed by on the other side.

Yester Hanum lived not far away, and also had occasion one day to walk past the house. She heard the moaning and smelled the fearful odor of the sick one. But she could not pass by. She laid her shawl in a safe corner, took off her shoes and stockings, tucked her skirt up to her waist, and went to work.

For two days Yester Hanum did what she could for the sick woman. The Turkish passers-by scoffed at her. In their mind any one who would do so menial a task as she was doing must himself partake of the nature of the detestable and vile.

But it was not that which frightened Yester Hanum. It was the conviction that the woman would not get well. Here was she, a Christian, the only one responsible for this Turkish woman. In case of death any charge might be brought against her. She begged that the sick woman be taken into the hospital. It was perhaps too late to save the patient's life, but it might be necessary to save Yester Hanum's.

She went back to the sick woman's neighbors and announced that the patient would be taken to the hospital. She went from Turkish house to Turkish house asking coins, so that she could hire some men to carry the sick woman. Yester Hanum herself had not the means. Besides, when the neighbors contributed it meant they gave their consent that the sick one should be cared for at the *ghaiour* hospital.

The neighborhood was surprised. True, one gave alms to the beggar on the street corner because one knew that Allah would not forget the deed. But had one any responsibility toward a woman in the next street who was too sick to beg in the name of Allah, or toward an Armenian Christian who would not? Nevertheless, the neighborhood found itself giving the coin. And it wondered. Thus a heavenly transition came about for the sick woman—from utter neglect and desertion to a clean, white bed and gentle care.

Yester Hanum is one of the early graduates of Marash College. After teaching for a while, she married happily. But when her son was four years old, the dragon of massacre devastated the land and her husband was one of the victims. Later also the little son died. Yet against the poison that would seep into her life there came the clear, pure influence of Jesus. Even as a girl at school she had beheld the beauty of her Lord. Thus it was that she became a fellow worker of ours in that particular Mohammedan corner of the world.

A Section of the Friday Prayer Meeting at Juma Musjid, Delhi, India

"Thousands of devout Mohammedans meet at midday, dressed in pure white, to say the Friday prayers together. As the shadow of the Northern minaret reaches a certain point on the floor of the mosque the mullah mounts his steps and dead silence falls upon the waiting multitude, till the great cry of 'Allahu Akbar' falls athwart it and is repeated by 5,000 voices, as the white figures bow, then kneel, then fall on their faces in perfect unison, and with the compelling reverence of unquestioning devotion."

THE WORLD WINDOW

By C. H. P.

Ill Feeling Between Hindus and Muslims

A writer in the May number of *The National Christian Council Review* (India), after referring to the recent riots in Calcutta, says that attempts at conciliation through Hindu-Muslim pacts have practically broken down and both sides have begun preparations for meeting eventualities. A movement generally known as *sangatham* has recently arisen, and is spreading through all parts of India as an organization of the Hindus for self-defence, self-advancement, and resistance to the inroads being made by other religions. The Mussulmans have in opposition organized what is known as the *tanzim* movement, which aims at the enlargement of the Muslim community by conversions from other creeds, at the forming of an Islamic brotherhood to protect the interests of Mussulmans, and at the mobilization of the community to resist the attempts at reclaiming any of its members to Hinduism. The atmosphere of fear and suspicion in which both communities live easily lends itself to religious feuds and riots. These have been of constant occurrence in the last four or five years. Nevertheless the spirit of conciliation that under the inspiration of Mahatma Gandhi found expression at the Unity Conference held in 1924 has not wholly disappeared. At the time of the riots in Calcutta there were several instances where Hindus heroically protected helpless Muslims, and also where Muslims rescued from violence Hindus that had fallen into the hands of infuriated Muslim crowds.

Enlarged Political Rights of Women in India

The Morning Star (Jaffna, Ceylon) of May 8 contains the intelligence sent out by the Associated Press of India to the effect that by the new rules governing elections a Provincial Council in India may, after one month's notice, pass a resolution recommending that women can be elected or nominated as members of the Council. Similarly the Legislative Assembly and Council of State may pass resolutions allowing women to be chosen members of either body from constituences where they are not disqualified for election to Provincial Councils. Whenever such a resolution is adopted by any legislative body, the Government concerned shall make regulations giving effect to it.

Word From a Paul

Mr. K. T. Paul, an Indian writer, says in *Orient and Occident* (Cairo): "Ever since India got access to the medium of the English language, and in direct ratio to the spread of English education through the land, there has been an increasingly reverent recognition of Jesus Christ as Master. It is surprising how this recognition was never permanently affected even by the iniquities of those who claimed to be of His religion. The heart of India cannot help responding to what is truly great and noble."

The Slave Trade

Facts brought to the attention of the League of Nations show that the traffic in slaves is far from having been suppressed. Sir Frederick Lugard, well known as a civilizer in Nigeria, declares that not only does slave trading flourish locally in certain regions of Africa, notably in Libya and Morocco, but African slaves are still being exported into Arabia to the number of thirty thousand a year. This trade moves through the port of Tajura in Abyssinia. The Portuguese province of Angola is reported to be another center of slavery. Sir Frederick estimates that one million Africans are now held in slavery under conditions ranging from the mild rule of a family patriarch to the hardships of exportation, frequent sale, and ownership by foreign masters.

A Christian State in Africa

Fifty years ago Stanley sent his message from Uganda begging that teachers be sent there. Today the chiefs belonging to the native Anglican Church are raising, by a voluntary tax on their incomes, £28,000 with which to build a school, and the native Parliament has granted £600 to send three native schoolmasters to England for studies that will make them better fitted to teach in the new school. This school will be administered by a board of governors composed of missionaries and chiefs. Uganda may now be considered a Christian state in the heart of Africa. Paganism is crumbling. Mohammedanism has been put to rout.

A Spiritual League of Nations

Before the breaking out of the World War made it evident that the time was not propitious for such a gathering, some of the prominent religious leaders of Japan were proposing a conference to which representatives of all religions in the world should be invited. The plan as recently revived would call for the holding of such a conference in Tokyo in the spring of 1928. Under the name of the "Spiritual League of Nations," its chief aim would be to consider the fundamental problems of industrial, national, and international morality, emphasis to be laid on the means to be taken for advancing permanent universal peace—national, racial, and between different religions. It is said that the proposal is gaining considerable support. Japan is thought to be a suitable place for such a confer-

ence, since it is where the religions of the East and of the West are brought into such contact and rivalry one with another.

The Bible Society Beats Its Record

In the number of volumes issued, the record of the American Bible Society for 1925 exceeds anything previously known in the one hundred and ten years of the Society's existence. For the first time the total has passed not only the eight million, but also the nine million mark. The increase, however, was in the number of "portions," which reached 8,186,460. Bibles and New Testaments brought up the total of all publications issued to 9,214,423. The number of volumes sent out in the one hundred and ten years of the Society's work is 174,121,599.

Glimpses

It is reported that a statue of Kemal Pasha is being made and that it will be set up in Constantinople. If this is done, it will be the first time that a statue of a Mohammedan has been made in Turkey, and will be a distinct break with traditional views.

Mr. Liu Tze Ru, an agent of the Singer Sewing Machine Company, a member of the Independent Congregational Church of China, has given over his interest in the agency to a board representing the local church, the Chungking Orphanage, and the Y. M. C. A. The business thus devoted to Christian work amounts in property and other values to $103,773 (Mexican). The annual income will be divided between the three societies. The *Chinese Recorder* considers this the most notable instance of Chinese philanthropy coming to its attention.

The publishing business in Japan has been almost entirely confined to Tokyo. In the great earthquake ninety per cent of the printing plants, together with the plates and shells stored in warehouses, were destroyed. Many of these plates were made when the cost of setting up type was only about one-tenth of what it is now. At the present time there are in Japan, not including the two Bible Societies and publishers of periodicals, twenty-three concerns engaged almost exclusively in the production of Christian literature, fifteen of them being entirely managed and financed by Japanese Christians.

Photo by H. R. Ferger, Dehra Dun, India

Pilgrims in Western Tibet en route to Mecca

They seem to be making light work of it

A GOOD SAMPLE

Northfield, Mass., July 13-21

"Northfield is the place to go
To make new friendships rare.
Jolly times and laughter chimes,
And girls from everywhere."

YES, girls from everywhere, and women, too, for the Northfield Foreign Missionary Conference of 1926 was the largest of all the missionary conferences—perhaps the largest summer conference of any kind in the country—1,069 the attendance totalled. Of this number 700 were girls of all denominations living in eight denominational camps. No wonder they had a good time. No wonder they revelled in the beauty of the place and the inspiration of the program. No wonder they gathered enthusiasm from mere numbers if from nothing else. In the Congregational family there were 134 women, and in Camp Aloha, our Congregational camp, 170 girls.

There will be many reports of this conference given in various parts of the country, for States and Branches from Maine to Pennsylvania were included. We shall not attempt to give any report here except to point out certain noticeable trends and changes significant not only in the Northfield situation, but typical also of other summer conferences today, as we have observed them.

The first of these was the contribution of youth, not just to the delegate total, but to the program as well. The Round Top services were planned primarily for the camp girls and there, of course, youth had its full sway—young missionaries on their first furlough, Student Volunteer Secretaries, and even girl delegates from the camp being among the speakers. Youth reached also into the Auditorium where Ruby Phillips, just returned from our Marathi Mission after a three-year term of service, was one of the speakers, along with a group from other denominations, "first termers," also. Even in the class rooms, too, youth helped. Helen Smith, daughter of Edward H. Smith of the Foochow Mission, one year out of Mt. Holyoke, and for this past year Travelling Secretary of the Student Volunteer Movement, taught one of the Bible Classes and brought the members to a real facing of their own personal problems, though the class consisted of some 200 girls in their teens. Ellen Casner, of

HERE THEY ALL ARE—ALOHA CAMP'S COUNCILLOR FAMILY

The nurse is easy to spot—Miss Florence Fox of the Philippines. The Camp Mother, Mrs. Walter Fitch of Wellesley, stands next. Mrs. David Crockett of West Medway; Harley Armstrong of the University of Vermont, and Agnes S. Kelsey of the Woman's Board (Assistant Camp Director) complete that row. Bottom row, left to right—Adelaide Faris, Song Leader; Helen Smith; Ruth Isabel Seabury, Camp Director and a Vice-Chairman of the Northfield Conference; Grace Woods and Ruby Phillips, the camp missionaries, home from the Marathi Mission, India.

Right, Aloha Camp's Song Leader; left, a Bible teacher. Adelaide Faris of Providence was able to give first hand information from her visit to Syria, the land of her parents' birth. Helen Smith, daughter of Rev. E. H. Smith, Ingtai, China, in her Bible Class, helped to face a girl's religion with her own radiance of personality.

West Haven, taught the Intermediate Methods Hour to a mixed group of leaders and prospective leaders. Mabel Pihl, a candidate under the American Board, just about to sail for Turkey, conducted a discussion class on "Young Islam on Trek," by Basil Mathews, with the help of some who had been on the field either as missionaries or visitors.

The second great trend of the conference was the tremendous part played by Nationals, especially those from China and India. There was an amazing group, not only in quantity, but also in quality! Who can estimate the impression made in the lives of the delegates by the quiet, Christian poise of our three visitors from India, all bearing the mark of distinction and ability in their very manner; and of three fine, enthusiastic girls from China, who came to seem so human and friendly. Perhaps one of the most significant meetings of the whole conference was a quite spontaneous gathering on a rainy Sunday afternoon when a group of 300 girls, seated on the floor, questioned informally a young graduate of Ginling College, who laughed with delight at their amusing questions.—"Are there any flappers in China?" "Oh, plenty!" But they got some very fundamental information as she told them of what college had meant in her life.

The third trend was the emphasis on discussion, for the day of the old lecture method has in large measure passed when it comes to summer conferences. Even in classes running as high as 110 there was some attempt at discussion, and in some of the smaller classes, according to the girls who attended, there was a real getting down to fundamentals as teacher and pupils alike shared the experiences, hopes and ambitions of Christian womanhood.

It is interesting to see the seriousness of a conference like Northfield, and the great desire to take something home—something definite that can be used in the program of a local church. Let us hope that out of this large group of Congregational delegates there shall come a new birth of enthusiasm in our churches. Let us hope that the folks back home may know how to make the best possible use of the energy, enthusiasm and trained leadership which this conference and the others of which it is typical represent.

R. I. S.

A feature was the intensive work on the Moslem World, the theme of study for this coming year. Impersonations and dramatics lent their help. This beautiful costume was of flame colored silk with white satin underdress.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of Congregational Societies

	For the Month of July, 1926				For the Calendar Year to July 31, 1926			
	1926	1925	Increase	Decrease	1926	1925	Increase	Decrease
A. B.	$87,281.00	$113,724.00		$26,443.00	$265,039.00	$268,269.00		$3,230.00
W. B. M.	10,584.00	11,690.00		1,106.00	121,681.00	128,322.00		6,641.00
W. B. M. I.	9,935.00	10,456.00		521.00	65,650.00	68,860.00		3,210.00
W. B. M. P.	3,271.00	3,769.00		498.00	10,903.00	17,711.00		6,808.00
C. E. S.	10,356.00	10,393.00		37.00	44,132.00	40,252.00	$3,880.00	
A. M. A.	20,578.00	30,595.00		10,017.00	100,280.00	110,719		10,439.00
Totals	**$142,005.00**	**$180,627.00**		**$38,622.00**	**$607,685.00**	**$634,133.00**	**$3,880.00**	**$30,328.00**

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief.
The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

SO OUR MISSIONARIES WRITE

REV. W. C. COOPER, PHILIPPOPOLIS, WRITES OF MOSLEMS IN BULGARIA

"A resolution was taken at the annual meeting of the Bulgaria Mission asking the Board to send a worker to take up work for Moslems. If the Board can definitely enter into this line of advance it will be most desirable.

"Mr. Pederson, from Denmark, who was here a year or two ago, held meetings on the streets, in coffee-houses, and in halls and churches, and there was no opposition official or unofficial. Just last week the M. E. pastor from Shumen was in our house, and related how he had with others just visited a Turkish village and held a meeting with some dozen Turks from eight in the evening till five in the morning! This not from any fear, but because all were interested.

"There are 516,000 Turks in Bulgaria besides 100,000 gypsies, mostly Moslems. The door is open to them all.

"Moreover, it would be a fine thing for our native churches to get them to doing missionary work among these Moslem neighbors. It would be hard to get the churches to aid financially, but such missionary work could be and ought to be taught them."

LUTHER R. FOWLE, OF CONSTANTINOPLE, PASSES ALONG SOME IMPRESSIONS:

Among the impressions emerging from our Annual Meeting were the following:—

1. The steady progress in school development in Greece from experimental to permanent activity. During the year, desirable sites have been purchased in Salonica both by College and Girls' School.

2. The general feeling of those teaching in the nine schools operating in Turkey that there was a greater degree of assurance and freedom in their activity than existed even a year ago. Regulations are being better understood both by the authorities and by our schools. Our personnel feels that there

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READ THIS, IF NOTHING MORE

(As for Turkey) she is pulling down her own house to build another. She is touchy about any foreign interference and suspicious of Christian missions. The educated men of Turkey today owe an immense debt to the missionary educational work of the past. Sooner or later things must become stable again, and in the wider vision of freedom, the increase of education, and the desire for progress, the present hindrances to Christian missions will disappear, and a new day dawn for a land that has for centuries stood for the persecution of the Christian faith and the massacre of its followers.

There is today a growing band of secret disciples, men who have found a new hope in life through Jesus Christ. Here is the testimony of one who met many such:—

> *Many of these secret believers are from the higher walks of life. When making a round of calls, I met two brothers, one a Pasha and a member of the old Ottoman parliament, the other the Governor of an important province. The Pasha, being the elder, took the lead in the conversation and suddenly began to speak on religious subjects. There were not less than twenty other Moslem men present and the Pasha was speaking with such earnestness and conviction that I said, "You appear to know our book." "I know it very well," he said. "You never found anything bad in it, did you?" I inquired. "On the contrary, I found but one theme like a scarlet thread running through the entire book—'This is life eternal that they might know Thee, the only true God and Jesus Christ whom Thou hast sent.' That is what the Bible teaches, and to have eternal life is to know our Lord and Saviour Jesus Christ." "Are there many like you?" I inquired. "Many," was the reply. "And where?" I asked. "Everywhere" was the answer. Within a few days a group of Moslem women called, and soon the topic of conversation was the knowledge the Pasha had of the Christian's Book; for the men present that day had evidently discussed it at home. But a surprise came to me when every woman present asserted she possessed a Bible and read it also.*

The republic is too young for one to offer any prophecy as to the future of Turkey, but whatever happens the education which these last few years have meant cannot be lost, and the people must move forward to a larger liberty which will bring with it the right of Turkish subjects to choose religion for themselves, the right to become Christian if they wish.

From WILSON CASH'S *The Moslem World in Revolution.*

THE BOOKSHELF

The Unfinished Task of Foreign Missions. By Robert E. Speer. Fleming H. Revell Company. Pp. 351. Price, $2.75.

This volume contains eight lectures delivered in January, 1926, at the Union Theological Seminary, Richmond, Va. The author's experience as Secretary of the Presbyterian Board and the knowledge gained by visits to mission fields add to his personal qualifications for writing a work of this kind.

The book's opening chapter, entitled "Foreign Missions, an Enterprise of Hope and Duty," shows the two thoughts—hope and duty—that govern the treatment of its subject. The hope of which it speaks is that which concerns "the progress and ultimate, though far off, triumph of the reign of Christ over the life of the world." It might be said that the very title of the book has a hopeful tinge, since it implies that much progress towards the desired end has been attained. We do not ordinarily speak of an unfinished building or garment until the work upon it has made perceptible advance towards completion. Dr. Speer begins his lectures by speaking of the missionary enterprise as resting upon the great Christian ideal of hope, and much of the volume gives reasons in present attainments that justify it in so doing.

The second chapter, on "Some Changes in Asia During the Past Generation," notes that at the beginning of the period "the orthodox view of Asia was that its life was closed and its history done." Yet at that time it was just awaking, and now we see it stirring with renewed vigor. Dr. Speer illustrates the change by describing what he has seen in three visits to Asiatic countries; the first in 1896–97, the second in 1915, and the last in 1921–22. This chapter and the three immediately following on "The Present Economic and Religious Environment of Missions in India," "The Christian Approach to Buddhism," and "The Most Open Door to Islam," report many interviews with Hindu scholars, Buddhist priests, Mohammedan ecclesiastics, Christian pastors, and other persons acquainted with the material, social, and religious conditions prevailing at the beginning and at the close of the generation that has witnessed such great changes. Many things that they said invite requotation, but we must here rest content with the story of the trees and the axes as told by a Persian who, though not accepting Christianity for himself, was favorable to its propagation. Dr. Speer repeats it in connection with his own statement, "The great evangelists to the Mohammedans must be from among the Mohammedans themselves."

"Once upon a time the trees heard that men were coming against them to cut them down, and in great fear they went to the oldest and the greatest of the trees and asked for counsel. 'Who are coming?' said the great tree. 'Men,' replied the trees of the forest. 'What shall we do?' The great tree was silent for a while and then asked again, 'Who did you say were coming?' 'Men,' replied the trees. 'They can do you no harm,' said the big tree. 'You need not fear.' 'But they have sharp irons in their hands,' the trees replied, 'and they intend to cut us with these.' The big tree thought again. 'What did you say they had?' at last it asked. 'Sharp irons.' 'They cannot hurt you,' said the big tree once again. 'You need not fear.' 'But,' the trees answered, 'they have parts of us in their irons, bits of our own selves.' 'Oh,' said the great tree, shaking with fear, 'then our fate is sure. We shall all fall.'"

It would be an advantage in books of this kind if they contained, as this does not, glossaries to explain the meaning of unusual words. A mission secretary may be accustomed to see such words as *wat, ulema, mollah, purdah,* etc.; but many readers are likely to be without clear ideas of their meaning. Even when such a word is interpreted on its first appearance, the explanation may have been forgotten by the reader when he meets it a hundred pages later. O. C.

Memoirs of Halidé Edib. New York: Century Company. Pp. 472. Price, $4.00.

It is a fortunate coincidence that during this year, when attention is focussed on the Moslem World, there should be available a book of Memoirs written by one of Turkey's most progressive women —one who has lived through the exciting events of this 20th century and seen such tremendous changes in the social and political life of her country. We have read *about* the women of Turkey, but the story in English of one life written in the first person is a unique contribution as a human document. Moreover these Memoirs enable the reader to follow the development of a woman so versatile that she became noted as a journalist, novelist, educator and statesman.

Halidé Edib tells of her childhood in a wealthy and aristocratic Constantinople home with charm and in much detail. Her father was secretary to the Sultan and her surroundings were full of the color and magnificence of the old *régime.* Polygamy prevailed as a matter of course; and the unhappy shadow it cast in her childhood is vividly pictured. "I believe in monogamy and in the inviolability of home and name," she declared later, and she demanded a divorce when her husband took a second wife.

In the account of girlhood days it is evident that Halidé Hanum had a dreamy, mystical nature as well as a precocious mind. She was the first Turkish woman to receive a B.A. from Constantinople Women's College from which she graduated in 1901. Several years later she took refuge there

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METHODS AND PROGRAMS

"I RECOMMEND"

"What do you recommend for worship services this fall along missionary lines?" "Have you anything for the Junior Department for the fall months?" "Is there any plan about the gifts from Sunday Schools this year?" "Is our denomination concentrating on the Moslem World as the rest are?" "Can you recommend a Primary Course?" These are some of the questions which the Young People's Secretary is receiving these days as people look ahead to make their fall plans, and she is glad to be able to give help and constructive plans herewith.

The Sunday School set for the year consists of eight separate items, all of which are important for the making of a complete graded program. The circular, "World Service Plans, How We May Help in Turkey," contains in compact form not only information regarding the rest of the literature, but constructive suggestions for service, education, worship, exhibit, and so forth. It is ready and should be in the hands of every Superintendent or Chairman of Missions at the earliest possible date. Companions to the leaflet are "What Juniors Can Do For Their Friends in Turkey" and "What Primary Children Can Do For Their Friends in Turkey." Each of these leaflets contains specific suggestions for the teachers and superintendents in their respective departments. To indicate the helpfulness of these leaflets we quote from the former:—

"The instincts of the Junior age are a challenge to missionary education. Juniors have boundless energy—they like activity. Juniors have a special interest in real life—they will be interested in life in other lands. Juniors have recently acquired the art of reading—they are forming a taste for their reading of the future. Heroic characters have a thrill for Juniors—it is the age of hero worship. What kind of ideals are we giving them through the heroes they admire?

"The only way to arrive at a lasting world friendship is through knowledge. We cannot expect our boys and girls to be world Christians if we depend solely upon the missionary offering for their education. Plan for some systematic program of study in your Junior Department this year.

"Most church schools will doubtless follow the theme for the year—the Moslem World—so this leaflet will consider possibilities of Christian friendship with Turkey, with suggestive programs for the worship period and plans for extending the programs."

The Junior leaflet has definite program suggestions and handwork possibilities; and the Primary leaflet has story material along with suggestions as to how it may be used.

Second to these in importance is the investment circular, "Friendship Projects in Turkey." Four fine investments are being offered with information regarding each. Most schools will wish to divide their gifts evenly between the American Board and the Woman's Board, taking a definite project under each, and this will give them the data necessary.

The set of programs for the Intermediate and Senior Departments, or for what is commonly called the main school, this year contains four, each printed in separate leaflet form. A brief *résumé* of these programs may help. Select four Sundays and the right class to put on each program.

I. *"There is no God but God,"* a program which may be expanded from ten minutes to twenty minutes, according to the time available, bringing out strongly the strength and weakness of the great Mohammedan faith, and the challenge to us as followers of Christ. It includes a story teller in costume, and a brief map talk.

II. *"Shall We Ratify?"* a program on the Lausanne Treaty, calling for competitive themes prepared by individual pupils or classes and delivered before the school.

III. *"Just Keep Me in Turkey,"* a dramatic program giving an account of the missionary as a friend to the Turkish people and a challenge to us to friendship. It presents also the definite investment of the American Board in medical work.

IV. *"Where School is Fun,"* a dramatic program presenting the school opportunities under our Boards, and an attractive picture of Turkish school girls.

The other materials in this set, which, by the way, sells for fifty cents and may be ordered from any of the foreign Boards, are accessories useful with programs and projects, and include the Cut-out Sheet for coloring and use with map, a map of the Moslem World, and a Picture Sheet showing our work.

Something New for Beginners

If you are looking for just the right picture material to use with the littlest people, you will like to introduce them to friends of their own age in the Moslem World. We want them to grow up feeling that Turkish, Arabian, Egyptian boys and girls are all friends, because, after all, they too are but friendly little folks. A new set of "World Friendship Pictures" is ready and includes four fine, large, colored posters, beautifully drawn and colored. Use them as models for living posters, inspiration for dramatic play, illustrations for stories and permanent decoration of the Beginners' or Primary room. The list is as follows:—

"Musa and Mahmoud in a Bazaar in Egypt"; "Ahmed and Amina of India"; "Hassan, Fatmeh and Abdul go Shopping in Persia"; "Ali and Jameel of Arabia with their new playmate."

Best of All

This year for the first time we have a really fine course for Primary boys and girls which will make every Primary superintendent wish to have at some time in the year a week-day session. "Musa: Son of

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THE HOME BASE

The American Board

THE FINANCIAL STATEMENT FOR JULY

Receipts Available for Regular Appropriations

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1925	$59,799.73	$52,294.47	$1,630.28	$5,066.47		$2,650.75	$121,441.70
1926	51,917.24	34,780.49	583.66	2,925.17	$2,000.00	3,575.75	95,782.31
Gain					$2,000.00	$925.00	
Loss	$7,882.49	$17,513.98	$1,046.62	$2,141.30			$25,659.39

For Eleven Months to July 31, 1926

1925	$527,627.66	$94,909.83	$15,428.93	$180,777.61	$58,830.94	$28,268.14	$905,843.11
1926	530,275.36	102,767.06	13,660.59	249,208.23	44,789.51	28,527.20	969,227.95
Gain	$2,647.70	$7,857.23		$68,430.62		$259.06	$63,384.84
Loss			$1,768.34		$14,041.43		

$77,300

The Board must receive $77,300 in personal checks during the month of August and before September eighth to close the year without deficit.

This is the last chance in *The Missionary Herald* to tell the facts. July has been a disappointment. It shows a net loss in receipts under last year of $25,659.

These figures create a very serious situation which must be faced with courage. At such a moment we fall back upon that wise and Christian motto, "Ask God . . . and tell the people."

These facts are being widespread through *The Congregationalist* and in this column. The responsibility must be shared by all who love the Board. More than two thousand friends among the usual givers to the Board have sent no word thus far. Their answer is awaited with anxiety.

Woman's Board of Missions

MRS. STRONG OF AUBURNDALE

The passing of Elizabeth Mitchell Strong, at the age of ninety-three, at her home in Auburndale, Mass., July 29, will stir tender memories in the hearts of many friends on both sides of the sea. She was born in Waldoboro, Me., and was for several years a pupil at Abbot Academy, Andover, Mass. In 1924 she was present at an Alumnae luncheon, representing the class which graduated seventy-five years before.

In early life she married Rev. E. E. Strong, who became, in 1878, Editorial Secretary of the American Board. Mrs. Strong was deeply interested in the formation of the Woman's Board of Missions in 1868. In 1881 she was made a Vice-President and held that office till her death. She was one of the Corresponding Secretaries from 1891 through 1916 and corresponded regularly with its missionaries in Spain, Turkey, and India. Her letters and her annual reports of the work in those fields were a rare delight, impregnated with the sparkling humor which was as much a part of her vivid personality as was her deep spirituality. The missions of Africa were especially dear to the Strong family, and for years every missionary who sailed for that distant land went forth from their home.

Delicate in physique, gentle and courteous in bearing and speech, with a profound regard for the opinions of her colleagues on the Board of Directors of the Woman's Board, and the Board of Managers of the Walker Missionary Home, Auburndale, on which she served many years, Mrs. Strong was none the less a woman of keen insight and strong convictions. When it became necessary, she did not hesitate to differ with her associates, often clarifying a difficult situation, or relieving a tense

"MADAM STRONG," ON THE LAWN BESIDE "THE STRONGHOLD"

moment, with a flash of wit, or of that delicious humor which was like a pungent whiff of the salt sea she so dearly loved. When she was too frail to attend regular meetings of the Board, her daughter Annie was elected a Director and kept her in close contact with the work.

"The Stronghold" has been the family home in Auburndale for nearly fifty years, and it is no exaggeration to say that during that time hundreds of men and women engaged in Christian work at home and abroad have shared the gracious ministries of that home, refreshed by its atmosphere, and looking back afterwards to days spent there as to an "Elim" in the wilderness.

Of the honored mistress of "The Stronghold" it may truly be said in John Oxenham's words:—

"For every widening of her gracious sphere,
For her true instinct and her insight clear,
For that God-given wisdom of the heart
That sees below and takes the sinner's part;
For all that woman has been—is—may be,
Heart thanks and praise we render, Lord, to Thee;
For every strand in that sweet golden cord,
For every note in that sweet complex chord,
We thank Thee, thank Thee, thank Thee, Lord!"

Of the place held by Madam Strong in church and community, we will not try to speak here. Her neighbors referred to her lovingly as "the Angel on the Hill."

Until the last week of her life her bright spirit knew no "shadow of the valley" and her passing was without pain or mental decadence. She leaves three children—her devoted and constant companion and only daughter, Miss Annie C. Strong, and two sons, Arthur M. Strong, of Cambridge, Mass., and Secretary William E. Strong, of the American Board.

A. M. K.

FROM INDIA TO BOSTON

The Woman's Board has gladly welcomed into its office family Miss Ruby M. Phillips, of Wellesley, Mass., who joined the force of Secretaries the first of August, and who will take hold of the Candidate and Student Work. Miss Phillips, who is a graduate of Wellesley College, Class of 1922, has just completed a three-year term of service at our Ahmednagar Girls' School in India, and she has come home full of enthusiasm for the task of securing new recruits to fill vacancies in various fields. Miss Phillips arrived in time for the Northfield Summer Conference, and on page 351 of this issue she will be seen in a group picture of Aloha Camp leaders. It will be a distinct asset to the Board to have for its Candidate Work a young woman so close to the present student generation, and one who can make the appeal to them out of her own experience of foreign service.

NEW WORKERS

We are not able to send out as many new recruits this summer as last. Miss Lois Andrews, who was appointed in May, sails for India in October. Marion Kane is *en route* for Japan. Another term worker who has recently started to her field is Miss Mabel L. Pihl, of New Britain, Conn., under a three-year appointment to Smyrna. She comes of Swedish-American parentage, being the daughter of the pastor of the Swedish Congregational Church, and she has been teaching in New Britain schools since her graduation from Mount Holyoke College in 1924.

Even younger than Miss Pihl is Miss Gladys Lucas, an English girl of twenty-one, a graduate of London University, who has also sought appointment for a three-year term of service in the Near East. Miss Putney found her during a visit to London and she has been teaching acceptably at Gedik Pasha School for a year. Having decided to remain for three years, the Board has authorized term appointment. Our school at Aleppo is to be reënforced by Miss Hattie M. Brown, an efficient American teacher, who has for two years been connected with Capron Hall, Madura.

Later we shall have news to tell about a young doctor promised for Ahmednagar Hospital.

For financial statement see following page

W. B. M. RECEIPTS AVAILABLE FOR REGULAR WORK AND BUILDINGS

Three Months, May 1—July 31, 1926

	From Branches			From Other Sources	From Legacies and Reserve Legacy Fund	Income from Investments and Deposits	Totals
	For Regular Work	For Buildings	Total				
1925	$56,895.44	$7,913.93	$64,809.37	$2,502.68	$827.91	$5,395.26	$73,535.22
1926	56,379.23	2,756.27	59,135.50	2,774.75	1,984.48	5,102.95	68,997.68
Gain				**$272.07**	**$1,156.57**		
Loss	$516.21	$5,157.66	$5,673.87			$292.31	$4,537.54

Nine Months, October 18, 1925—July 31, 1926

1925	$203,066.62	$16,300.37	$219,366.99	$9,664.32	$19,080.31	$13,559.91	$261,671.53
1926	201,026.96	14,082.98	215,109.94	6,504.99	23,032.71	14,173.74	258,821.38
Gain					**$3,952.40**	**$613.83**	
Loss	$2,039.66	$2,217.39	$4,257.05	$3,159.33			$2,850.15

Seldom have we presented so discouraging a report from the W. B. M. treasury as the above. A period of three months showing a loss of $5,673 from the Branches! Our gain in the first half year was not nearly enough to stand such a loss, so with only one quarter of the year left we are $4,257 behind last year. It is alarming. Not merely do we feel jealous for our record of loyal giving, but we fear for the work. The times are a challenge in their needs and in the abundant fruitage yielded by every line of missionary effort.

The unification of Foreign Boards will not reduce the work in the field. To balance the cost of that work as it is administered by a united Board, will require the united gifts of all the friends who are now supporting the same work by contributions to the three Woman's Boards and the American Board. In these months of preparation for the change of organization there must not be the loss of any givers. Friends of the work, your gifts are relied upon for this year, for next year, and for the year after, as they have been for the decades past.

Woman's Board of Missions of the Interior

RECEIPTS AVAILABLE FOR REGULAR WORK FOR JULY, 1926

	Apportionment Churches and Auxiliaries	Non-App. Thank-Offering and L. M.	Individual Gifts	Miscellaneous	Interest from Funds	Total
1925	$10,456.72	$422.30	$624.20	$4,317.41	$5.63	$15,826.26
1926	9,935.43	405.31	50.00		5.50	10,396.24
Gain						
Loss	$521.29	$16.99	$574.20	$4,317.41	$.13	$5,430.02

Nine Months, October 18, 1925—July 31, 1926

1925	$107,604.53	$5,590.53	$3,952.11	$10,966.45	$3,464.67	$131,578.29
1926	105,569.54	7,329.45	3,640.76	3,430.01	3,314.30	123,284.06
Gain		**$1,738.92**				
Loss	$2,034.99		$311.35	$7,536.44	$150.37	$8,294.23

The keynote of that memorable meeting of the Executive Committee on June 18 last, when the spirit and condition of our entry into the new partnership of Boards was under discussion, was this: "Let us go into it not dragging shackles but with wings!" How can we do that? Read the table above and notice the total receipts for regular work up to July 31, 1926. The amount needed to cover our expenses for this year is, in round numbers, $260,000. In these few remaining weeks we must receive the difference between these two figures. A large sum, truly, but answer "Yes" to the words of the song:

"Are you sharing, sharing, sharing, Are you sharing, sharing All?" and the money will be in our treasury. Yes, when we meet at Oak Park, November 2-4, even this extra $33,000 for the debt for which the Executive Committee is working so hard, will be in our hands as cash or pledges payable January, 1927.

We have received many gratifying words of appreciation from our fellow workers. We must not fall short of this high opinion of our ability to accomplish what we have undertaken to do. Spread the news of our present imperative needs and send us what you can as your share in this enterprise.

Don't let the Siamese twins, "Good Intentions and Procrastination," spoil our last year. Six weeks, and we have failed or WON! The books close October 15, 1926.

THANKOFFERING

DEAR FRIENDS:

This is our Thankoffering month—the *last* Thankoffering for the W. B. M. I.! How glad we are that for the most part all our Thankofferings are going to Kobe College. So worthy an institution it is, that there is something distinctly uplifting in the thought of bringing in our gifts for this last time and offering them to our Master for His daughters, our sisters in Japan.

I am thinking of the love, the joy, and the peace that will be yours and mine as we come to our Thanksgiving Festival this year; and I can see, too, the love, the joy, and the peace in the lives of happy young women who will be receiving knowledge and inspiration for life, here and hereafter, in the new Kobe College buildings, because of your gift.

Love, joy, peace!—From the women of our states to the women of Japan. No fear of misunderstanding where love is. No fear of war where there is love—great friendships binding us together. No East or West, but one family about the throne of God. This is the great result, the great objective of our Thankoffering this year.

What shall it be? Not, surely, a little money gathered up hastily as you go to the Thankoffering meeting, but a gift thought about, prayed over, given from your heart of hearts, as you go or send to this Thankoffering gathering.

Then what shall it be?—Sacrifice, perhaps?—Then let it be so.—Out of an abundance?—Very well; but in either case, full, pressed down and running over with love and joy and peace.

At the last annual meeting of the W. B. M. I., to be held in Oak Park November 2–5, we want to have a real jubilee of praise, with our total $150,000 from all the states. You will be there, will you not, to take your part in this great rejoicing? Give to the full, that it may be complete. (N.B. Label your Thankoffering, when it goes to your Branch Treasurer, "For Kobe College.")

GIFTS OF THE STATES TO THE KOBE COLLEGE BUILDING FUND

July 1, 1926

States	*Quota*	*Paid*
COLORADO	$2,500.00	$1,477.40
ILLINOIS	30,000.00	27,542.53
INDIANA	1,000.00	1,180.88
IOWA	20,000.00	10,082.74
KANSAS	5,000.00	5,204.73
MICHIGAN	20,000.00	15,680.55
MINNESOTA	15,000.00	3,234.60
MISSOURI	10,000.00	8,749.59
MONTANA	1,000.00	89.49
NEBRASKA	2,500.00	2,176.40
NORTH DAKOTA	1,000.00	266.51
OHIO	25,000.00	22,932.79
OKLAHOMA	1,000.00	363.14
SOUTH DAKOTA	2,500.00	1,467.18
TEXAS	1,000.00	326.65
WISCONSIN	10,000.00	9,748.56

Yours for Victory,

LYDIA LORD DAVIS,
W. B. M. I. Field Worker and Thankoffering Secretary.

MARY LAMBERTON, SECRETARY OF CHILDREN'S WORK, 1920–1926

Our Mary Lamberton has gone on. Word came this morning as I stood looking out over the beautiful hills of New Jersey. My first impulse was to think of the personal sorrow that such a message has brought to her many friends, old and young. Then, as I watched the young people who are attending this summer conference playing in the sunshine, Mary seemed to be at my side. She who loved youth and believed in it; she who was the embodiment of the spirit of happy childhood seemed so near that I could almost hear her say, "Rejoice with me, for I have found eternal youth and joy everlasting."

This afternoon I have been telling a group of high school girls about her—how consistently she "followed the Gleam"; how she radiated Light in all of her contacts; how lives such as hers stimulate our faith and cheer and strengthen us. To have been associated with Mary Lamberton was one of the rich and lovely experiences of life. One never left her without taking away something to keep. Sometimes it was a new idea from her fertile, original mind; sometimes the method to be applied in teaching children about the world-wide work of the Kingdom. Then again, it was a choice story, an original verse, or a favorite poem. Often it was just a smile or a bit of a blossom to brighten the day.

Mary Lamberton was an expert in work for children. She was a teacher of rare ability, and one who was able to train others. Her gift of story-telling was recognized by old and young. Her life itself was a gift to children. How she loved them, and how they, in turn, responded to her—as flowers turn their faces to the sun. She crowded

into her comparatively short life, work in full measure, friends without number, and joy abundant. The secret of her happy, unselfish life and her gracious, kindly manner was her companionship with God. She practiced living in His presence.

In the passing of Mary Lamberton the Woman's Board of Missions of the Interior loses its leader in work for children, and the denomination, one of its choicest workers. Missionaries in many parts of the world and little children who never saw her have lost a true friend. But her spirit will live on, for she was one of those rare and radiant souls whose life will be felt in the years to come.

It is late afternoon now. In the little home town in Loda, Ill., they have just buried the frail little body that knew so much pain and endured it so bravely. We who loved "Mary Lamb," as we affectionately called her, thank God at this sunset hour for her precious life.

M. U.

Woman's Board of Missions for the Pacific

The Fifty-Third Annual Meeting

Is to be held with First Congregational Church, Oakland, Cal., September 14-15. Reports appear in the first day's program and also the backward look, while we recognize the hand that has led us through all these wonderful years of progress and opportunity upon the Pacific Coast. A reception will follow, also an International dinner, and an evening address. The second day faces the future, and among those who take part are Dr. Swartz, Dr. Minchin, and Mrs. Ferrier, presenting the New Day and the Forward Vision. Among the missionaries who are expected to speak are Rev. Fred F. Goodsell of Turkey, Rev. Robert B. Whitaker of Lintsing, and Rev. Elmer W. Galt of Paotingfu, China. We shall have the joy of commissioning a new worker, Miss Aileen Parsons of Oakland. Messrs. Goodsell and Galt have taken up residence in Berkeley. Mr. Whitaker, also, plans to spend some time on the Coast.

Miss Parsons

New Directora of School for Girls, at Mazatlan, Mexico

The Summer Conferences

They have all touched high water mark: Mills College, Mount Hermon, and Asilomar. The attendance and enthusiasm have been fine. Next year many more leaders should plan for these inspiring hours with world problems.

MISSION NEWS

The Boys' High School at Aleppo, Syria, is the old Central Turkey College in operation. The latter has not been able to function at Aintab for several years, but little by little is getting reëstablished at Aleppo.

The hospital at Adana, with the deepest gratitude, has received from the members of the Congregational church of Evanston, Ill., the message that all but $1,400 of a sum of $5,000 secured as a loan in 1921 for the purchase of new equipment has been cancelled. The hospital fully expected to repay it at the end of five years. This most friendly action relieves the staff of a great burden and encourages it to move on to larger tasks, confident of the interest and good will of the church. Certain improvements during the year—the fresh enamelling of all the beds and the placing of rubber-tired rollers on all of them, and the covering of the main floor with good American linoleum—have brought the wards to a condition of attractiveness and cleanliness and facility for work not before attained. It has been the good fortune of the hospital to have the most cordial relations with the Department of Health and Sanitation of the local government.

The new building for city woman's work in Tehsien, completed and formally opened last fall, was some months later crowded to its utmost capacity with women and children who had fled for protection from soldiers and bandits. A sad sight, yet not without a gleam of light, for the non-Christian women were learning just what Christianity was, and not a few were known to say, "Now we understand: you minister to us in our need in such loving and unexpected ways."

An interesting and heartening piece of volunteer work in the Lintsing field has been the obtaining of property and the establishment of a chapel in the part of the city west of the river by a group of Christians. They have run it as a social service and evangelistic center; some of the leaders in this work are enrolled as students in the Bible School for Lay Workers.

Work is at last starting on the Frame Memorial in Peking on premises bought by funds from the Columbus (Ohio) church. The site is in a strategic position, the buildings have been renovated with glass, electric lights, and new furniture. It is hoped to build up through volunteer workers an interest on the part of the community, so that they will feel that this belongs to them. They are to use it as their center. Special efforts are made to get in touch with the merchants. A campaign for helping the ten neediest families worked out methods of tiding them over to the point of being self-supporting citizens again, and of interesting the richer people of the community in supplying their needs, employment being the first great need.

Immediately upon Rev. H. C. McDowell's return to Galangue, West Africa, after furlough, he set about having the "Riggs Road," as

it was named in honor of Secretary Ernest Riggs, who visited Africa last year, completed. The government gave him 300 men for getting it into shape and has now taken it over as a regular highway. It is nearly twenty feet wide, with ditches on either side—and Galangue was opened up from a native village, less than four years ago!

The kindergarten of Taiku, China, church is an entering wedge into homes previously hard to reach. Children from some of the wealthier homes of the city attend it, the children of the Chief of Police and the children of the Superintendent of the Model Prison, who is a Mohammedan.

The Filipino Evangelistic Federation, organized recently at Baguio, aims to reach at least one-half of the high school and college students with a vital Christian message within two years.

An honored preacher in a market-town church in Chihli province, North China, temporarily accepted a position as religious adviser in a mammoth department store in Shanghai, the proprietor of which is an earnest Christian. Sunday morning he preaches in the store auditorium to a congregation of six hundred employees. The service is followed by moving pictures. He gives himself to the social life among the employees and has ample opportunity for helpful service, but the worldliness of the big city oppresses him; he longs for the simple village life among farmers again.

The Relief Committee in Salonica, with funds that have come in answer to News Letter appeals, has carried on relief in three ways: 1. Making loans: small, but much needed, and faithfully returned at great sacrifice because of poor field and garden returns. Much of the money has helped buy stock. A few have been helped to the extent of $10 or more to get started in a small business. 2. In aiding the sick: The removal of Dr. Parmelee and closing of the American Women's Hospital has thrown many cases back into the already over-crowded Government hospitals. The need has been appalling. One village has a nurse, Rhoda, trained by Dr. Parmelee, who has been untiring in her care of more than 100 families, acting as both doctor and nurse. She has been helped with costs of medicine and transportation of extreme cases to Salonica. Others we have helped to meet local doctors' charges or with extra milk and eggs. 3. Employment: The greatest need of women with children to care for is work. So we have used every scrap sent out in boxes from America and England to give women sewing—paying them by the piece from relief funds and giving the garments to the needy.

MISSIONARY PERSONALIA

The many friends of Dr. Harriet Parker Vaughan, of Madura, will feel sorry to hear that she has been ordered home for health reasons. She is suffering from the after-effects of dengue fever and malaria. She and her husband were expecting to sail at midsummer, and plan to come directly to Boston.

Miss Myrtle O. Shane (B.), of Athens, is due to arrive this month for furlough. She will spend part of the time with her sister in Columbus, Ohio, but will, we hope, be available for speaking appointments in the East.

Miss Cornelia Judson (B.), of Matsuyama, writes of her arrival at her home in Stratford, Conn., which she is to make headquarters during her furlough year.

In a letter from Miss Betty Cairns (B.), of Sholapur, comes this significant item, which shows that the Indians themselves are beginning to recognize the needs of the depressed classes. She writes: "The other night at the Local Board Meeting a noteworthy resolution was passed to the effect that all the wells, water taps in schools, inns, etc., in different parts of the city were to be opened to the use of the untouchables."

Last spring the Mayor of Smyrna asked the two American institutions in that city—the International College and the American Collegiate Institute—to furnish interpreters for 200 Europeans, a group of physicians and their families who were touring the Near East. The girl students accompanied only those groups in which there were women, and apparently were able to fulfill their duties to the satisfaction of all concerned.

Rev. Wayne H. Bowers and family have reached America for a short visit. Mrs. Bowers is at Erwin, Pa. Mr. Bowers is giving a good deal of his time in behalf of the building for the San Sebastian Church. He can be reached through the Board Rooms, or at 173 Lincoln Way, East, Chambersburg, Pa.

Mrs. Watts O. Pye, who is remaining, for the present at least, in Fenchow, is being of great help to the mission both in relation to her late husband's list of friends and helpers and on the field as well. Among other pieces of valuable work she went through Mr. Pye's Bible—the one given him by his father and mother when he was in High School—copied the underlined verses, together with the penciled notes on the margins, compiled them, and had them translated into Chinese. So now, every worker in the Fenchow field is to have a copy of these "favorite verses" of their beloved leader. This will be of the greatest value in the devotional life of the men.

This is the characterization which the Dean of the University of Vermont gave at the recent commencement, of Rev. W. W. Peet, as he recommended him for the honorary LL.D. which the institution was about to confer upon him: "William Wheelock Peet, treasurer and business manager of missions in Turkey; disciple of Christ and friend of men; his life a brave ballad of East and West, dedicating to the troubled lands about the Golden Horn the wisdom, loyalty, love, and zeal of the American idealist; spiritual thinker and practical worker, serving his country by serving the world." It was a worthy introduction of a man who had just been appointed to a new and delicate position as "Ambassador of Goodwill" from American churches to those older "Orthodox" and Evangelical churches of the Near East. Just before coming to Vermont, Dr. Peet had visited Omaha, Neb., where he met at lunch eight or nine of the railroad men with whom he was associated before he went to Turkey, in 1881. He is looked upon as the founder of the Lincoln, Neb., Y. M. C. A., and the officials there gave a dinner, inviting to meet him all his former associates who could be found. Then he visited his old home in Iowa, where the prairie sod was turned over for the first time by his plow and oxen, the schoolhouse where he taught, the church he helped build, and the house he built with his own hands on the land he owned.

THE CHRONICLE

Arrivals on the Field

April 10. In Wai, India, Miss Jean P. Gordon, returning to the Marathi Mission.

May 8. In Dumaguete, P. I., Rev. and Mrs. Irving M. Channon, returning to the Philippine Mission.

July —. In Constantinople, Miss Jeannie L. Jillson, of Brousa, returning to the Turkey Mission.

Arrivals in this Country

June 27. In Seattle, Rev. and Mrs. Peter S. Goertz, of Foochow Mission, China.

June 29. In Seattle, Miss Cleora G. Wannamaker (I.), of Peking, North China Mission. Rev. and Mrs. Aaron W. Downs, of Niigata, Japan.

June 30. In San Francisco, Rev. and Mrs. Philip D. Dutton, of Taiku, North China Mission.

July 14. In San Francisco, Rev. and Mrs. Harry L. Martin; Rev. Arthur H. Smith, D.D., all of Tunghsien, North China.

July 14. In New York, Miss Ruby M. Phillips, of Ahmednagar, India.

July 22. In New York, Mr. John F. Stearns, of Samokov, Bulgaria.

July 24. In New York, Rev. Charles T. Riggs, of Constantinople, Turkey.

July 26. In Boston, Rev. John C. Martin, D.D., and Mrs. Martin, of Aleppo, Syria.

July —. In New York, Miss Ellen W. Catlin (B.), of Constantinople, Turkey.

August 6. In New York, Dr. Ruth A. Parmelee, of Athens, Greece.

Births

May 7. To Rev. and Mrs. Raymond A. Dudley, of Tirumangalam, Madura Mission, India, a son, Robert Price.

Summer Sailings for the Field

June 15. From Los Angeles, Cal., Dr. Lois Pendleton (I.), returning to Tehsien, Shantung, North China Mission.

Continued on page 363

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THE CHRONICLE

Continued from page 362

June 18. From Quebec, Rev. James A. Steed and family, returning to Kamundongo, West Africa Mission.

June 24. From New York, Miss Jennie L. Jillson, returning to the Turkey Mission.

June 26. From New York, Mr. Donald P. Seldon, *en route* for Bulgaria, and the American Schools at Samokov; Miss Bertha K. Smith (I.), returning to Aruppukottai, Madura Mission, India.

July 3. From San Francisco, Miss Jean Dickinson (B.), returning to Peking, North China Mission.

July 7. From Quebec, Miss Helen J. Melville, of Chisamba; Miss Elizabeth S. McKenzie, of Kamundongo, both of the Canadian Woman's Board, returning to the West Africa Mission.

July 13. From New York, Mrs. Cyril H. Haas, returning to the Turkey Mission.

July 14. From New York, Rev. Isabelle Phelps (B.), of Paotingfu, returning to North China Mission.

July 21. From Seattle, Rev. and Mrs. Wynn C. Fairfield, of Taiku, returning to Shansi, North China Mission.

July 28. From Montreal, Rev. Floyd O. Black, of Sofia American School, *en route* for Samokov, Bulgaria.

August 5. From Vancouver, Rev. and Mrs. James Hunter, of Tunghsien, returning to the North China Mission; Mr. Harold B. Ingalls and Mr. Earl N. Lockhard, going for term service to the North China Mission.

DEATHS

July 29. In Auburndale, at the age of 93, Elizabeth G., widow of Rev. E. E. Strong, D.D., formerly a Secretary of the American Board, and mother of Rev. W. E. Strong, D.D., a present Secretary. (Further notice on page 356.)

July 30. In Thetford, Vt., Edward, son of Rev. Cyrus A. Clark, formerly of the Japan Mission, aged 36 years.

July 31. In Chicago, Miss Mary Lamberton, Secretary of Children's Work under the W. B. M. I. (Further notice on page 359.)

July 31. In Madison, O., suddenly, Jean, daughter of Rev. and Mrs. Philip D. Dutton, of Taiku, Shansi, North China.

Concluded on page 365

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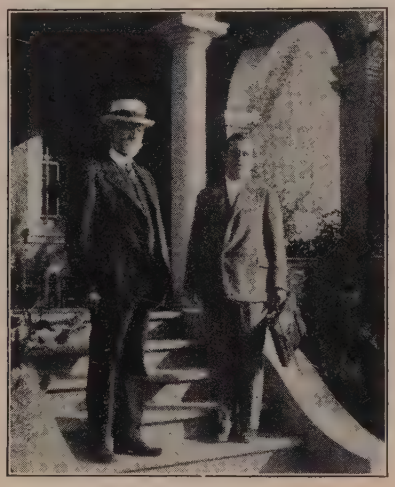
SO OUR MISSIONARIES WRITE

Continued from page 353

is adequate room to emphasize those values, educational, spiritual, and social, which alone justify our service through schools.

3. That adequate foreign personnel to maintain worthy standards and fill the gap left by local teachers no longer available is the greatest material need of our schools, also that new local teachers of merit can be developed with time and patience.



TWO FRIENDS OF TURKEY

Dr. James L. Barton (left), Mr. Luther Fowle (right). Latter has taken Dr. Peet's place as treasurer of the Board in the Near East.

4. That while not sacrificing definite quality standards in existing schools, it is also important to reopen within a few years certain other of our former schools. The delicate task is to occupy our field both intensively and extensively.

5. That non-institutional work through personal relationships with individuals and groups working for self or community improvement along various lines, offers a unique opportunity of service to the Newer Turkey, and may be made as significant as educational or medical work now is.

6. That the absence of Treaty Relationships between the Turkish and American Governments hampers our work in all special problems, as well as in the questions of medical permits for new doctors, permits for erection of needed school buildings, sale or transfer of properties. We are in Turkey on tolerance and courtesy; we would like to be here on Treaty rights.

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Concluded on page 367

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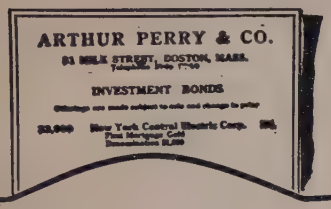

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THE CHRONICLE

Concluded from page 363

November 5, 1925. In Stratford, Ct., Rev. Chauncey Marvin Cady, missionary of the American Board, 1882-1892, aged 72 years.

Mr. Cady was a graduate of Oberlin College and Theological Seminary. He went to China as a member of the original Oberlin-Shansi Band. He later became a member of the Japan Mission, where he married, in 1886, Miss Virginia Clarkson, also a missionary of the Board. Mr. Cady was a remarkably successful teacher of English in Japan, both at Doshisha University and in the Imperial Government University in Tokyo. He was deeply interested in cementing cordial relations with Japan. Several text-books for the study of English by Japanese were prepared by him and printed on his own press with the help of Japanese students. Besides his wife, Mr. Cady leaves three sons and a daughter.

July 16. In Honolulu, Hawaii, Mrs. Harriet Crawford, aged 73 years.

Mrs. Crawford, daughter of Rev. and Mrs. Albert Sturges, was born on Ponape Island, the second white child to be born in that group. At nine years of age she was sent to the Punaho school in Honolulu on the *Morning Star*. Coming later to the United States for further schooling, she was graduated at Denmark Academy, Iowa, and afterwards taught at Grinnell. In 1879 she was married there to Rev. Matthew A. Crawford. They were soon after appointed by the American Board to its newly opened mission to Mexico and were located at Guadalajara, being associated with the Bissells and the Howlands. After some years the Crawfords removed to Sonora to open the first Protestant work in that great state, locating at Hermosillo. A remarkable beginning was made here, but was cut short by Mr. Crawford's sudden death in 1894. Mrs. Crawford came with her four children, the youngest only one year old, to Pomona, Cal. Great courage was shown in taking up alone the burden of rearing her family, denying herself, living frugally, that she might be able to give all four a college education, and fit the three boys for professional service. At the same time she continually assisted in the Mexican Mission at Pomona.

Her interest in Mexico never waned, and she twice went back to Hermosillo to help, at her own charges, in the mission work there. Her high ideals and practice so inspired her children that each has given years of service in foreign fields. So interested was she in their work that she visited them each in their localities. First, Mabelle, in 1909, at Guadalajara, where she taught in the Instituto Corona. In 1919 she visited Dr. Albert Crawford, who was for five years connected with the Yale mission and college in China, and is now at the Henry Ford Hospital in Detroit. In 1920 she went to David at Honolulu, where he is professor of Biology in the Government College. In 1921 she visited William at Singapore. This son is now superintendent of all government schools in Hawaii.

She made her home during her last years with the daughter, now Mrs. J. W. Reeder of Pasadena, Cal.; but in 1925 went again to visit the two sons in Honolulu. In November she was stricken with paralysis; and on July 16 fell into a peaceful sleep from which she did not awaken.

A farewell service was held in Central Union (Memorial) Church, Honolulu, on July 18. Her ashes are now resting in the little mission church yard among those of her "uncles, aunts and cousins," the Gulicks, Chamberlains and Cookes, those early missionary families who had cared for and loved her as their own during her early school days.

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THE BOOKSHELF

Concluded from page 354

during a political revolution. Her two boys, now in college in America, attended our school in Gedik Pasha for a time; and the book contains a reference to Mrs. Etta Marden, who helped her to form the first women's club in Constantinople and loaned the school hall for a series of lectures. Two of Halidé Edib's books were written during visits to England which helped to give her an international outlook. She has absorbed Christian ideals and understands them better than many Mohammedans.

Of the historical value of the Memoirs we cannot speak here except to say that the author discusses important political movements and their causes as seen by one on the inside. The last chapters concern her educational activities in Syria just before the Allies entered that country. We must wait for a second volume to learn of her constructive work at the time of the formation of the Turkish Republic, for this narrative takes us only to March, 1918. We are given to understand that it will be continued at a future date. A. L. B.

Four Years Beneath the Crescent. By Rafael De Nogales. New York: Charles Scribner's Sons. Pp. 416, including index. Price, $3.50.

The author of this interesting book is a Latin American who served in the Turkish army during the War. His father was a Spaniard and his mother a native Indian of Venezuela. His childhood was spent largely in Germany, where he received practically all of his education.

When the War broke out, he tried to enter the armies of the Allies, because his sympathies were with the Latin peoples and because of his general love of freedom. This privilege, however, was denied him; probably because of his German affiliations. Later, in Bulgaria, he was induced by German friends to take service in Turkey. He became Inspector General of the Turkish forces in Armenia, and Military Governor of Egyptian Sinai during the World War.

The book gives the story of the War from the Turkish point of view, and is of value to the readers of the *Missionary Herald,* who followed closely the destruction of the stations at Van, Erzroom, and other centers, and the deportations and massacres of the Armenians. The book also throws considerable light upon Turkish character and upon the geographical, historical, and social conditions of that part of the world.

"Nogales Bey" was associated with most of the men who became notorious. He does not speak in glowing terms of approval of any of them. Some like Talaat, Djemal, Djevded, and Khalil, receive scathing denunciation from this Latin American. Only Enver is referred to in really friendly terms. He, at least, was not one who tried to get rid of Nogales because the latter knew more than he ought to.

That our author saw a great deal is made clear in his accounts of the Armenian massacres and deportations. In fact, the book is proof, in addition to the witness of missionaries, that there were such atrocities and that the cruelties inflicted upon the Armenians were not exaggerated. Different cases are cited that were actually seen by the author, and it is not to be wondered at that his Turkish associates were constantly trying to discover ways and means of putting him out of the way.

It should be read in connection with the account of the siege from the point of view of the besieged, which is found in the last chapters of Dr. Ussher's "An American Physician in Turkey." Miss McLaren's account of her experiences at that time, as nurse in the very Turkish army he was commanding, is of especial interest as she writes of meeting Nogales. This account is contained in Miss Knapp's "Tragedy of Bitlis."

E. F. B.

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SO OUR MISSIONARIES WRITE

Concluded from page 364

is yearly growing in importance and making Pasumalai the Northfield of South India, for we have the same aims as Northfield and are seeking to extend through these conferences the ideals for which we stand. It means much that pastors and workers drawn from among High Church and Low Church English Missions, Lutherans, Methodists, Baptists, Congregationalists and sundry other denominations meet together, eat together, and sleep together for the week: prejudices die in such an atmosphere of Christian goodwill.

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METHODS AND PROGRAMS

Concluded from page 355

Egypt," by Mary Entwistle and Jeanette Perkins, contains in one-half of the book programs and the other half eight stories of little Mohammedan boys and girls, written to create a "feeling of friendly acquaintance and to suggest the way in which Christian friendship is helping to meet the deepest needs of the children of the Moslem World. We would tell these stories to convey the fact of love and friendship for boys and girls with whom, getting to know, we joyfully share and serve." The programs have been tried out in three different primary groups. In fact, there are three types of programs—simple ones, projects, and those suitable for a worship service on Sunday only. Every primary leader will wish to own this book. We have watched it in the working, and do not hesitate to *recommend.*

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